



THE
CHINESE LANGUAGE

HOW TO LEARN IT

BY

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INTRODUCTION.

The following twelve stories have been taken from a Chinese work entitled the *Liao Chai*, a collection of tales compiled about two hundred and fifty years ago by one P'u Sung-ling a native of the Province of Shantung. The book is regarded as a classic by all Chinese, who admire it both for its matter and its style. The latter is beyond the compass of the student of a year or two's standing, being essentially literary in character, and the present collection is an attempt at an adaptation of a few of the stories to the colloquial style in order to bring them within the reach of a comparative beginner. They have suffered somewhat in the process, as certain liberties have been taken with the plot and progress of the originals in order to make them as simple as possible, but even in their colloquial and modified form their origin will at once be recognised by any Chinese, educated or uneducated.

An English version of selected stories from the *Liao Chai* entitled 'Strange Stories from a Chinese Studio' was published by Professor Giles some twenty and more years ago in which some of the following stories will be found, but both the Chinese and English versions of the present collection as they now stand were completed before the compiler had an opportunity of seeing

Professor Giles's book, a second edition of which has been published.

The total number of characters employed in the narration of these twelve stories is twenty-five thousand odd. Of these twenty-five thousand characters the student who has waded through the second edition of Volume I of 'The Chinese Language' will find six hundred and twenty-seven characters which he has not met with before. Of these six hundred and twenty-seven characters some twenty or so can be eliminated as being used only to indicate proper names, leaving, speaking in general numbers, a total of sixteen hundred words to be mastered in Volumes I and II. While it cannot of course be asserted that he will want no more, the student would certainly find that if he were to double the number of stories and to raise the number of words employed to fifty thousand, the number of new characters met with would be nearer three hundred than six hundred.

We are therefore justified in coming to the conclusion, as has been stated in Volume I, that a stock of two thousand words is ample for all ordinary purposes, and that with this stock in trade the student of Chinese need worry himself no more about learning new characters for colloquial purposes. Of course he is by no means at the end of his task, for these words are capable of infinite varieties of combination, and in the course of his reading new ones will frequently crop up, but he may derive encouragement from the thought that at the end of less than two years study he will be equipped with a sufficient stock of characters to enable him to take up any colloquial novel or any colloquial newspaper and to read either with appreciation and a fair amount of ease. He will find that when he comes to attack documentary Chinese some of his characters will be practically useless and many others will have a different signification, but

he may safely congratulate himself upon having broken the back of a study which looks more formidable than it really is.

Although the style of the language in which the stories are told has no pretensions to elegance it is claimed for them that they represent the way in which the ordinary northern Chinese talks in every day life, and if the student will have the patience to read them or to have them read to him again and again until he knows the phraseology more or less by heart, he will find himself able to talk, if not with the accent, at least in the manner affected by the native of Peking.

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THE TIGER OF CHAO CH'ÈNG.

Outside the walls of the District city of Chao Ch'èng there lived a family of two persons, an old woman of over seventy years of age and her son. They were very poor, and rented a one roomed grass hut, used for watching a threshing floor, in which they lived. The old woman depended for her daily subsistence upon the small amount of firewood which her son went into the hills to cut and took into the city to sell, buying with the money a little rice or meat which he took home. I beg you to consider, gentlemen, whether the poverty of this class of person was pitiable or not.

One day the old woman's son went very early into the hills to cut firewood, and the old woman was waiting as usual for him to sell the firewood and come back with the rice he was to buy to make her early meal. She waited on like this, waiting until the sun had got well into the west and still she did not see her son come back, so at last she got impatient, and there was nothing for it but to go off leaning on her crutch and appeal to a neighbour to go into the hills for her and have a look for her son. This neighbour very kindly went off at once into the hills for her to make a search, following the path

which the old woman's son used to take every day. He went slowly along on his search, and he had not gone far when he came across a heap of tattered clothes at one side of which were a carrying pole and some rope and on the other an axe, while the ground was covered with blood. The man had evidently been carried off by a tiger to his den and eaten. The man who had been looking for her son promptly went back and told the old woman who, when she heard that her son had been eaten by a tiger, cried herself from one swoon into another. 'Thought she to herself, 'at my great age, depending as I do entirely on this one son of mine to support me, now that he has been eaten by a tiger what am I going to rely on for existence?' The more she thought about it the more distressed she became and the more she cried, for all the world like a demented person. Then off she went into the city leaning on her staff to find the magistrate and knelt at the door of the magistrate's Yamen crying and calling out her wrongs. The magistrate took his seat on the bench with the lictors standing on either side. 'Bring the old woman before the court' said he, and addressing her he asked, 'what is the wrong that an old woman like you has suffered? Speak up promptly.' 'I am poverty stricken and broken in fortune' she sobbed, 'and I depended entirely for existence upon my only son who cut firewood. I have no folk of my own, no relations and no one to rely upon, no one to depend upon. This morning early my son went into the hills to cut firewood where he came across a tiger who ate him, and this will cause me absolutely to die of starvation. I beg your worship of your goodness to grant me a just verdict.'

• When the magistrate heard her bring a charge against a tiger he laughed and asked the old woman 'Can anyone apply the law to a tiger? You are in your dotage surely.' The old woman persisted and refused to abide by what the magistrate said, keeping up an incessant crying and howling. The magistrate threatened her but she was not scared and eventually, moved by her distress, he said to her 'you go back and wait till I summon you. I will send a man off sharp to arrest the tiger for you and it will be all right.' Who would have thought it? the old woman continued to be more blindly obstinate than ever and refused to go until she had seen the magistrate issue the warrant for the arrest of the tiger. As there was nothing else for it he asked the lictors standing on either side which of them would arrest the tiger, whereupon he saw a lictor advance towards the bench who knelt on one knee and awaited the order for duty. This lictor's name was Li-nêng. He had been drinking with friends and was so drunk that he had not heard distinctly what the business was about, so he went up to the bench and said to the magistrate 'I Li-nêng can go and manage it your worship.' When the magistrate heard that he would go and do the job he then and there handed him a warrant to go and undertake the arrest of the tiger, and when the old woman saw that a warrant for the arrest of the tiger had actually been issued her mind was easy at last and she went home to await a summons. The next day Li-nêng had recovered from the drink, and as soon as he saw that this warrant was for the arrest of a tiger he became repentant, but afterwards, on further reflection, he thought that this must be a dodge on the part of the magistrate to put the old

woman off, so he did not bother any more, and taking the warrant to the court he returned it with the remark that there was nowhere to go to arrest the tiger. When the magistrate heard what Li-nêng said he was very angry and replied, 'As you said you could arrest the tiger how is it that you have repented of it to day? That wont do.' Li-nêng was uneasy in mind and knelt down and beat his head on the ground saying 'I can arrest a man but I really can't arrest a tiger. I will find some hunters to help me take him.' When the magistrate heard this proposal of Li-nêng he was satisfied, and so Li-nêng engaged a number of hunters who hid themselves day and night in holes in the hills waiting for the tiger, thinking to himself that whatever happened if they killed a tiger he would have fulfilled his mission. Now who would have imagined that for a whole month they did not come across a vestige of a tiger. This eventuality would not have mattered but for the fact that it came hard on Li-nêng who was had up every five days before the court by the magistrate to report himself, and when in answer to the magistrate's question whether or no the tiger had been arrested Li-nêng replied in the negative, beating his head on the ground as before and begging for an extension of time, the magistrate replied 'Since you have not brought me the tiger give him fifty blows with the boards.' So it went on in succession for over a month until Li-nêng had had several hundred blows and was really a wronged individual with no means of appeal.

One day he was kneeling in the temple of the spirit of the Tung Yüeh mountain saying his prayers and crying as he prayed, when he suddenly lifted up his head and

saw a big tiger squatting outside the temple gate. Now guess what Li-nèng did. At the time he had no thought about crying, but stood and said, as he faced the tiger, 'Good! you've come again and propose to eat me do you? Wasn't it you who ate the firewood gatherer chap last month? But it's this way; that firewood gatherer chap's mother has brought an action against you, and if it was you who ate him you can come along with me to the Yamên and surrender yourself to the court. Why should I be beaten because you eat people?'

When Li-nèng had finished speaking see what a really curious thing happened. The tiger seemed as if he understood speech, for Li-nèng produced a chain and gently fastened it round the tiger's neck, the latter actually allowing him in the most docile way to put it on and lead him away, he walking after Li-nèng who forthwith led him to the magistrate's Yamên. On this occasion who was there throughout the whole city who did not want to see the magistrate try a tiger? so there were a lot of people who came to watch the fun.

Li-nèng having reported that he had brought the tiger in fulfilment of his mission, the magistrate, when he heard that the tiger had been brought, felt much surprised and at once took his seat on the bench and ordered the plaintiff to appear before the bench to listen to the trial, giving directions for the tiger to be led into court. The tiger was not at all afraid of people and squatted down in front of the bench just like a big cat. The magistrate having taken his seat at the table of justice struck it with his 'attention stick' and called out, 'Tiger, was it you that ate the firewood gathering man?' The tiger nodded his

his head and the magistrate went on to say 'Take a life, give a life is the law of the Emperor; do not you know that? Besides, this old woman had only this one son, and you have eaten him. At her great age how is she going to live? I'll put it this way. If you can act as the old woman's son and maintain her I will set you free as an act of grace. Do you think, tiger, you can do it or not?' The tiger again gave a nod of his head, so the magistrate ordered the chain to be taken off his neck and said, 'Off you get tiger.'

The old woman grumbled very much at the magistrate for not killing the tiger as an expiation for her son's life, but there was no help for it so she went home. Early the next morning when the old woman got up and opened her door she found that the carcase of a deer had been deposited there, so she picked it up, took it into the room and skinned it, selling the skin and flesh and applying the money she got for them to her keep which left her with a substantial balance. A few days later the tiger brought her some money and cloth in his mouth which he threw down in front of the door. From this time forward the old woman thought no more of her son, but was very grateful to the tiger who would sometimes come and lie outside the window, not going away for days together. As time went on he grew quite tame, and so matters continued for ten years and more during which time the old woman got together a tidy little sum of money, and when she died they applied her savings to her funeral for which they proved amply sufficient. The tiger remained crying outside the door until they took the old woman to the burial ground when he went too and cried for a long

time at the head of her grave, after which he went away and was thenceforward no more seen.

Reader, do not treat this story as a true episode, but do not regard it as a joke to be listened to. Why do I say this? Although this tiger was one of the brute creation he none the less had the feelings of a human being. In a moment of greed he ate the woodcutter by inadvertence, but he did not know that the woodcutter had an old mother of seventy odd years of age remaining to him who relied on him for support, and when it came to pass that the magistrate tried the case and gave judgment the tiger was ready to do duty as the old woman's son, just as if he had done something wrong, and wanted to amend his ways as it were. He was not like the local bad characters of the present day whose only accomplishment is the oppression of the orphan and the widow. Although they may be human beings, they are most assuredly not as good as the brute creation.

THE PUPILS OF THE EYE THAT TALKED.

In the neighbourhood of Ch'ang-an there was a man of literary tastes whose surname was Fang. Lien was his personal name, but I have forgotten in which particular District or village he resided. He was a man of excellent learning, but he had a slight flaw in his character in that he was specially fond of looking at pretty women and girls. If he came across a pretty woman in the street he was sure to follow her and have a look at her.

In olden days it was the custom in Ch'ang-an upon the day of the Spring festival of each year for all the older girls and young married women of the families there to get themselves up in their best and to go outside the city for a stroll in the country. The people of that side called it 'treading the green.' One day Fang Lien was working in his study when he suddenly remembered that this was the day of the Spring festival and that there was sure to be a number of women out sightseeing. 'Why shouldn't I go and have a look round too,' thought he, so he went out of the town and slowly strolled along, following in the crowd of women. Suddenly he saw in the distance, coming slowly towards him, a small carriage covered with bright red trappings, with an embroidered

awning and a glossy black gauze screen, to which was harnessed a snow white mule. It was followed by some ten or more servants, and by the side of the carriage rode an extremely good-looking serving girl on a small chesnut pony. When he got up to the carriage Fang Lien gave a look inside. --Ah! a grown up girl of fifteen or sixteen years of age and of supremely beautiful appearance was sitting in the carriage, truly such a beauty as he had never seen in the course of his life. Fang Lien lost his heart then and there, and just kept with the carriage either in front or behind. He must have walked ten and more li when he heard the girl who sat in the carriage call out to the maid and say 'Put down the screen at once. Where does this boorish youth come from who keeps on staring at me?' The maid promptly got down from her pony and let down the screen. Then, pointing at Fang Lien, 'Where do you come from you young black-guard?' she said; 'Why don't you find out who the young lady in the cart is whom you keep peering at in this sneaking way? She is the bride of a young gentleman in the city of F'u-jung (F'u-jung is a place where fairies live) who is going back to her mother's home to day. Do you suppose she is one of your village women who will allow you to sport and wanton with them?' As she spoke she stooped and picked up a handful of dirt from the cart rut and threw it right into Fang Lien's face. Fang Lien was gazing at the girl in a fatuous sort of way at the time, and when he got a handful of dirt unexpectedly thrown into his face both his eyes were so blinded with it that he could not open them. He quickly rubbed them, and when he had done rubbing them and looked again neither

the carriage nor the people were to be seen. Fang Lien was very much astonished, and forthwith made towards home. As he walked he felt his eyes smarting unbearably and on arriving home he told someone to lift his upper eyelids and see if there was anything in them. On close inspection it was discovered that there was a small white speck on the ball of the eye. After a night had gone by this felt much bigger and the tears poured from his eyes continuously like water running through a sieve. After ten more days or so had passed this white speck had gradually grown larger till it was fully as big as a small copper cash, while the right eyeball was much worse, for all the world as if a periwinkle shell had been clapped over it. All sorts of remedies were applied, but none of them had the slightest effect; Fang Lien could see nothing at all and became blind. He was naturally much worried about the matter, and as he sat dejectedly on the k'ang with nothing to do he began to reflect on his past deeds, of which he heartily repented himself. Having heard someone say that the Kuang Ming Sutra was efficacious in mitigating trouble and misfortune he bought a copy and found someone to teach it to him. To begin with he found the recitation of it boresome, but as time progressed he experienced quietude of mind, and early and late, when he had nothing to do, he would sit quietly with his legs crossed under him, and holding a string of praying beads in his hand he would commence to recite the Kuang Ming Ching.

A year and more passed in this way and he felt much more tranquil in mind, when one day he suddenly heard something speaking in low tones in his right eye like the sound of a fly buzzing, which said, 'It's as black

as varnish here and one is really bored to death.' 'Yes, isn't one,' replied a voice from the left eye. 'Why shouldn't we go out and have a look round to relieve the monotony?' Then he felt an itching in both his nostrils as if there was something crawling out of them. After some considerable time the things came back and again bored their way into the sockets of his eyes by way of his nostrils. A while elapsed, and he again heard one of them say 'What a long time it is since we went to have a look in the flower garden. Those Chên Chu Lan of ours are all dead from want of water.' Before Fang Lien was ill he was specially fond of the Scented Lan, and so there was a large number of them grown in the garden which he used himself to go and water and attend to every day, but from the time that he lost the sight of his eyes he could pay no more attention to matters of this sort. When he suddenly heard someone in the socket of his eye say that his Chên Chu Lan were dead from want of water he at once asked his wife 'Why have my Chên Chu Lan been allowed to die for want of water?' 'How do you know they have,' asked his wife in reply, whereupon Fang Lien told her how just now some things had gone out of his nose and after being gone some time had come back and held a conversation in the sockets of his eyes. His wife would not believe it and hurried off to the garden to look. Sure enough, the Chên Chu Lan had not been watered for many days and were all dead for want of moisture. She was very much surprised, and the next day after the midday meal she quietly secreted herself in the room with the intention of seeing what it was that was happening. Before long she saw two dim shadowy figures

of little men, smaller even than beans, come out of Fang Lien's nostrils who went off out of the door and returning after a time hand in hand, flew on to Fang Lien's face just like bees or ants crawling into their nest. This continued for two or three days, when Fang Lien again heard a voice in his left eye say 'It's not convenient going by this nostril road; we had better each of us open a door: what do you think of the arrangement!' 'This wall of mine is too thick,' said something in the right eye, 'It's really not easy to open a door.' 'My side is easy to open,' said a voice from the left eye. 'Please come over here and lend me a hand.' Whereupon Fang Lien felt as if there was something scratching in the socket of his left eye, and after a further interval, when he opened his eyes and gave a look, he could see the ornaments on the table. Fang Lien was delighted and promptly told his wife who had a look at his eyes and, sure enough, a small hole had already been broken in the film over his left eye which disclosed a little piece of the black eyeball something like a peppercorn. During the night the film entirely disappeared, and on close inspection of her husband's left eye his wife saw there were two little pupils, but the eye on the right side had the same periwinkle-shell covering over it as before. She then knew that the two pupils had moved into one socket to live.

Although Fang Lien was blind of one eye he could see everything fairly distinctly with the left eye that remained to him, but from thenceforward he never again ventured to fix this good eye upon the person of any woman but that of his own wife.

THE SOWING OF THE PEARS.

An old country bumpkin was trundling a barrow load of pears to the market town to sell. The pears were perfect in colour, fragrance and flavour, but the price was a little dear. A Taoist priest clad in very tattered clothes edged up in front of the barrow and appealed to the pear-seller, thinking he might get one to eat for nothing. The old bumpkin objected to giving him one and drove him off, but the Taoist continued to bother him and would not go, so the pear-seller lost his temper and cursed him. 'Don't go on like that,' said the Taoist, 'I am a homeless individual and cannot afford to buy such expensive pears as these to eat. You have a great many hundred pears on that barrow of yours, and if you gave me one it would not amount to anything. If you won't give me one, there's an end of it; why should you get angry and curse people?' 'Pear-seller,' said one of some men who were standing by, 'You might pick out a bad one and give it him. Have some regard for the piteous way he hankers after one.' 'Gentlemen,' replied the pear-seller, 'Don't take it amiss; I do a petty trade, the crop of pears in my garden was a poor one this year, and if I gave them away one by one I should soon die of hunger.'

An assistant in a shop close by seeing that the pear-seller would not give any away bought one and presented it to the Taoist. The Taoist, holding it in his hand, turned to them all and said 'I've got some good pears and I invite all you gentlemen to have a taste of them.' 'Since you have got pears of your own,' said a bystander. 'Why did you ask the pear-seller for one?' 'I want to use a pear pip,' replied the Taoist. 'My pears must first be sown.' 'If I have no pips how can I sow them?' As he spoke he scooped out a little earth in the ground beneath his feet with his finger and stood there eating the pear. When he had finished eating it he took one pip, put it in the small hole that he had scooped out and covered it up with earth, after which he fixed his eyes upon the hole. In a short time he was surrounded by a large circle of people who also gazed upon the hole. Before long a shoot came up which gradually grew big and then became a large tree which proceeded to flower and then to form fruit which ripened as they looked at it and wafted such fragrant odours to their noses that they all wanted to eat it. The Taoist proceeded to pluck the fruit piece by piece and gave it to the people around him to eat. When he had finished distributing it he took an axe which he carried on him, cut the tree down, shouldered it, branches, leaves and all, and walked away. From the first, when the Taoist began sowing the pear pips the pear-seller had edged up with all the others to see the fun and just stood gazing at the Taoist with both his eyes, forgetting all about what he himself was doing, and it was only when the Taoist had gone that he went to look after his barrow. Ha! Ha! it was too late; there was not a vestige of the barrow-ful,

of pears and he only then realised that it was his pears which the Taoist had just been giving away. On a further and closer inspection he saw that the barrow was short of a handle which had recently been chopped off by someone. He was extremely angry and hastily pursued the Taoist. He had just turned the corner of a wall when he saw a broken off handle which had been thrown on the ground, but the Taoist had gone far away long before and he could not catch him up. Some of the people who had been watching the fun laughed at him; others reproached him for not giving the Taoist a pear to eat and the old village bumpkin, ashamed and angry, went home with downcast head and full of disappointment.

If the Reader asks whether the above episode is true or false, even the compiler of the story cannot venture to take the responsibility of going bail for it.

THE TAOIST PRIEST OF LAO SHAN.

In the District of Lin-tzu there was a man called Wang who was the seventh in his family but I don't know by what personal name he was called. He was the scion of an old house, and from his childhood he took an interest in matters appertaining to the magic arts of Taoism. Having heard it said that there were some people on the Lao mountain who had attained to the immortal stage, his mind was full of the notion that he too would ascend the Lao mountain and cultivate immortality. So one day this Wang number seven took his traps and went up the Lao mountain to search for the Immortals. When he got to the top of the mountain he spied a temple which, although not very large, was none the less in very good order. He walked into the temple and there he saw a Taoist priest sitting on a rush hassock rapt in contemplation. He was a man of sprightly appearance, and on inspection did not seem to be an ordinary individual. Wang Ch'i began to discuss theology with him and found him really most interesting, so he wanted to accept him as his father preceptor. 'Kind Patron,' said the Taoist, 'You are accustomed to a life of luxury and you won't be able to stand the simplicity and austerity of this existence. You

had better rest a while in my humble temple and then go back again.' 'I am sincere in my desire to cultivate the Way,' said Wang Ch'i, 'The Master need have no doubts as to my ability to stand hardship.' 'Since you are possessed with this genuine desire,' replied the Taoist, 'that is truly good,' and so he took Wang Ch'i into the temple to live. This priest had many disciples, and when evening came they all assembled in the guest hall where the formalities of introduction were gone through and they one and all then severally dispersed. The next morning early, the Taoist called Wang Ch'i over to him and giving him an axe, a carrying pole and two ropes, called upon him to go with his brethern in the faith and cut firewood. Wang Ch'i obeyed his preceptor's command and every day went out to cut firewood. All he had to eat was two poor meals a day, and he had no studies set him to pursue. He was so hard worked that his hands were all rough and cracked and he began to have a little more hardship than he could stand. Thought he to himself 'As I cannot learn to become a magician I think I'd better go back home and enjoy myself.' On that evening two strangers arrived to drink wine with the priest. The sun had already gone down and the lamps had not been lit, but he saw the Taoist take a pair of scissors and cut out a full moon of paper and stick it on the wall. After waiting a little while the paper moon first became red and then white, and in a turn of the eye it filled the whole room with bright light, so bright that everything could be seen more distinctly than by the light of day. All the disciples were standing by in attendance, and one of the guests at the table said, 'We cannot but share this

evening's enjoyment with everyone,' whereupon he took a kettle of wine from the table and called upon all the disciples to drink, telling them moreover that they were to drink their very best. 'Here are eight or nine people,' thought Wang Ch'i to himself, 'and he tells them to drink their very best with this one little kettle of wine! Surely he's pulling their legs.' When the disciples heard that they were invited to drink wine they did not wait for the words to finish, it was a case of you take a tea cup and drink, I take a rice bowl and pour into it, all of them struggling to get the liquor down their throats for fear that the wine should be finished, but this wine kettle was really an extraordinary one. Eight or nine men coming and going, pouring out and drinking, and the wine in the kettle was never diminished in the very least! Wang Ch'i was just wondering over this when he again heard the other guest say to the priest, 'As we have this fine moonlight to illuminate us while we drink our wine, why shouldn't we call Ch'ang () to come and keep us company for a bit?' 'All right,' said the priest, and picking up a chopstick that lay to hand he chucked it into the beams of the moon, when a beautiful woman was seen to come out from its rays. She was not a full foot in height, but directly she reached the ground she became as tall as a real person. She had a fine waist and a slender neck and she sang and pirouetted as she came forward, her notes being as clear and true as those of a clarinet or flute. When this beautiful lady had finished her song she jumped upon the table, much to the astonishment of everybody, but when they gave another look blest if it wasn't a chopstick! As a matter of fact, this beautiful lady was the

chopstick that the Taoist priest had thrown into the beams of the moon. The three men clapped their hands and laughed aloud, and one of the guests remarked again, 'This banquet of to night has been really a most delightful one, but we have had enough to drink, so, what do you say to escorting us into the moonlight?'. 'Of course I must see you two gentlemen off,' replied the priest, so he told his disciples to move the table of wine and viands into the moonbeams and the host and his two guests sat down in the rays of the moon looking like the reflection of people thrown upon a mirror. After a short pause the paper moon was seen gradually to become dim and dark, and the disciples promptly lit the lamps and brought them over, but when they came to look there was only the priest sitting there alone, the two guests having gone off through the paper moon. The remains of the food and fruit were still heaped upon the table, and the moon that was stuck on the wall was, as before, a round piece of paper. 'Have you had enough wine to drink?' asked the priest. The disciples said they had had enough. 'Then,' said he, 'as you have had enough to drink and you have had enough to eat and there is nothing more to do you can go early to bed so as not to delay your fuel gathering to-morrow. The disciples assented and all went off to bed. Wang Ch'i was so pleased with this accomplishment of the Taoist priest that his notion of going home was set at rest, but after another month and more had passed the hardships were really unendurable and the priest had imparted no powers to him whatsoever. All that he did was to go out early to cut firewood, returning home in the evening to go to bed, and he really could not stand

it any more, so he went into the guest room, interviewed the priest and said good bye. 'Your disciple', said he, 'has come here from several hundred li off to place himself under the tutelage of his spiritual guide, and he did think that although he could not attain to the felicity of perpetual and ever young life, he might at least learn some minor accomplishment, and so not have the trouble of coming to no purpose to the mountain of the Immortals to seek for the Way. It is now three or four months since your disciple has entered your Temple; all that he has done has been to cut firewood the whole day long, and no profitable studies have been given him to do. Never during his time at home has your disciple suffered such hardship and such toil as this.' 'I told you long ago, kind sir,' replied the Taoist with a smile, 'that you could not stand this kind of asceticism, and now, sure enough, you cannot stand it, eh? Never mind. I will not fail to see you off when you start to-morrow.' 'Your disciple,' said Wang Ch'i, 'has endured all these days of toil here; I beg my master to impart to me some slight trick so that your disciple may not feel that he has made this long journey in vain.' 'What feat of magic seemed to you the best?' asked the priest. 'I have often seen that when my Preceptor is walking no walls can stop him,' replied Wang Ch'i. 'This is a capital dodge and if your disciple could acquire this facility he would be quite content.' The priest looked at Wang Ch'i and smiled. 'All right,' he said, 'I'll first teach you to recite the formula.' So Wang Ch'i learned the incantation over a few times and when he had recited it correctly the priest said to him 'Lower your head and run fast into the wall.'

Wang Ch'i ran to the foot of the wall and there hesitated, being afraid to bore right into it. Don't be afraid,' said the priest, 'bore at it and have a try.' So Wang Ch'i again retreated ten or more paces, lowered his head and went bump at the wall with all his might. Sure enough the wall did not offer the slightest resistance, and when he looked back his body had passed through to the outside of it.

Wang Ch'i was thoroughly delighted at being able to accomplish this feat, so he came back, thanked his father in the faith and proceeded to get his traps together with the intention of returning home. Just as he was about to descend the mountain the priest enjoined upon him the necessity of leading a respectable life, 'for,' said he, 'if you do not, the magic spell will not work.' The priest then gave him some money for his travelling expenses and sent him home.

When Wang Ch'i got home he said to his wife 'This excursion of mine has not been a fruitless one, for I met a real true magician and he taught me a good dodge. No wall, however thick, is able to stop me from walking through it.' His wife would not believe that such a strange thing could possibly be, so Wang Ch'i said, 'If you don't believe me I will give you an exhibition,' whereupon he went some ten or more paces distant from the wall and recited the incantation as the priest had taught it to him, after which he put down his head and rushed bump against the wall with all his might. All that was heard was a bumping sound followed immediately by a crash. The first of them was the sound of Wang Ch'i's forehead bumping against the wall, and the following one

the sound of the wall bumping against Wang Ch'i's head. The force of the recoil was so great that it threw Wang Ch'i over on to his back with his head and his arms in the air. Wang Ch'i had been fooled by the priest this time, and what with the bumps and the fall he was actually reduced to a fainting condition. When his wife saw that this was the result of her husband's meeting with the Immortals she laughed so that she could not straighten her back, and never thought of helping him up. After a long time Wang Ch'i came to again and when he got up and rubbed the front of his head there was ever so big a bump on it, quite as large as a goose's egg. Wang Ch'i was both ashamed and disgusted, but all he could do was to curse this infernal priest who had no conscience whatever.

THE TALKING OF THE BIRDS.

There was in Chung-Chou an old Taoist priest who begged for subscriptions in a village, some people giving him cash and others broken victuals to eat. This priest felt under a great obligation to them all, so he said to them 'you had better all of you be a little careful about fire.' 'What's it all about?', said they; to which the priest replied that an oriole which was preening his feathers on the tree just now had said 'look out! big fire, difficult rescue, alarming!' When everybody heard the priest talk in this half crazy way they one and all laughed loudly and said, 'You're crazy you old priest; you've just eaten such a big meal and your belly is so swollen that it makes you talk rot. How, when everything is perfectly all right, is a fire going to occur?' Now I ask you to reflect, gentlemen, who would be willing to put any trust in this kind of crazy talk? and who was going to take precautions against the calamity of fire for the like of such silly and foolish remarks as these? But on the next day, sure enough, some one in the village was careless with a candle, and a conflagration really did occur, destroying fully ten or more people's houses that adjoined each other. Then everyone believed that the priest was endowed with spiritual

powers, but when they came to look for him he had gone far away long before. Several people in the village thereupon pursued the priest and came up with him some twenty and more li beyond it, and forthwith dragged him straight back, everyone greeting him as a magician. 'Who's a magician?' said the priest, 'it's only that I understand the language of birds, that's all.' Just as he was speaking the chirping of a small bird was heard in a tree, so they asked the priest, 'Listen to the little bird; what is he saying?' 'What this bird says,' replied the priest, 'is 'sixth day of the moon give birth, sixth day of the moon give birth, fourteenth fifteenth injure.' I fancy it means that in a certain family twins have been given birth to. Isn't to-day the tenth of the moon? Before five or six days have passed both of them must die. If you don't believe it, what objection is there to your going to enquire?' They actually did go and enquire, and sure enough there was a family in which a pair of boys had been born, and both died after living less than five or six days, the day of their birth and death exactly coinciding with those the priest had named. So the story passed round and eventually reached the ears of the sub-prefect. Now when this sub-prefect heard that there was a man who could understand the language of birds it struck him as being really something of a novelty, so he promptly sent an office messenger to ask the priest to come to his official residence, and invited him to sit down in the library. It so happened that at the time a flock of ducks passed by outside quacking loudly and freely. The sub-prefect asked what the ducks were saying. 'There is a row going on in Your Honour's house' replied the priest, 'the ducks say

'pa pa! that will do, that will do, he favours her, he favours her'' When the sub-prefect heard the priest make the remark about quarrels at home he thoroughly believed in him. And why, do you suppose? Now this sub-prefect had a wife proper and a number two wife. The t'ai t'ai, or wife proper, had a slight tendency towards jealousy, and though she didn't let it be shown she used to discipline the number two wife every day. This number two lady had gained great favour in the eyes of her master so she did not submit tamely to the control of the number one lady, and the result was that there were constant rows. But the trouble was of the lao-yeh's own making, for in all the discussions that followed he invariably took the side of lady number two, the consequence being that the lady proper got angrier than ever. Now I don't know what had offended her on that day, but they were in the middle of a row which it was difficult to settle, and it was just at this juncture that the priest had arrived, so when the sub-prefect asked what the ducks were saying and the priest expounded their remarks, he just hit the right nail on the head and pleased the sub-prefect immensely; so much so in fact that he kept the priest in his yamên and treated him very well. Whenever he asked what the birds were saying the priest would give him an explanation, and he was always correct in every particular. There was one objectionable point however; the priest was a bit rough in his talk; it did not matter what the subject was, when he opened his mouth to say anything there was no reservation whatever about his remarks. Now, the sub-prefect was a man of a very covetous disposition, and in all things connected with the compulsory supplies for his

yamên he insisted that the people who had to furnish these should commute them into cash payments. One day when the sub-prefect was sitting chatting with the priest they again saw the flock of ducks coming waddling and quacking along. 'What do they say this time?', asked the sub-prefect. 'This time,' replied the priest, 'their remarks are very different to those on the previous occasion. This time they are chatting about Your Honour's miscellaneous accounts'. 'What miscellaneous account of mine?' asked the sub-prefect. 'What they are calling is 'Commute it, commute it, candle money a hundred and eight, vermilion money eight tiao eight,' replied the priest. When he talked like this the sub-prefect was so ashamed that his face got red all over, and he suspected the priest of intentionally having a dig at him, though he took no notice of his remark and the matter passed over. On the next day the priest wanted to go, but the sub-prefect persisted in keeping him and would not let him leave. After a few more days had passed the sub-prefect had a party in the summer house in his garden, and they suddenly heard a small bird that was perched upon a tree begin to chirp. One of the guests at the table said 'Do you hear this bird, priest? What does he say?' 'This bird,' said the priest, 'is saying something not very nice. He says 'lose office, go.' When the guests that were present heard these words of the priest there was not one of them that was not startled, but the sub-prefect got into a great rage and ordered his underlings to drive the crazy priest out of the Yamên. Who would have thought that not many days afterwards the sub-prefect actually earned for himself a prompt dismissal for corruption and bribery.

Gentle reader, I am not in a position to know whether this Taoist priest was endowed with supernatural powers or not, but it must be admitted that there was some point in the way he cautioned this corrupt official who not only did not awake to an appreciation of his remarks, but, on the contrary, got angry at the man's infelicitous way of putting them.

LING CHÜEH.

Hu Ta-ch'èng was a Hunan person. His mother was a most devout Buddhist, and she enjoined upon Hu Ta-ch'èng, who had to pass by the door of a temple to Kuan-yin every day on his way to school, that he must not fail to go into the temple on his way to and from school and make a K'o-t'ou before Kuan-yin P'u-sa; he was to be sure not to forget to do so. So Hu Ta-ch'èng on his way to and from school every day never failed to go into the temple to give Kuan-yin P'u-sa a salute, and one day when he entered the temple as usual to make his reverence he saw a very graceful and pretty little girl leading a small child by the hand and playing at the temple gate. Hu Ta-ch'èng was just fourteen years old at the time, and did not know shallow from deep, still less did he understand what remarks were taboo and must not be used, so when he saw how pretty this little girl was he asked her what was her name and where she lived. 'We live to the west of the temple,' replied the little girl with a smile. 'My father's name is Chiao and he is a decorative painter. My 'little' name is Ling Chüeh. Why do you ask me?' Hu Ta-ch'èng then asked her 'Are you betrothed?' The girl flushed up with shame, but after a

while she gently said 'I am not,' to which Hu Ta-ch'êng replied, 'Is the like of me suitable for a son-in-law?' 'I cannot decide,' replied the girl bashfully, carefully looking Hu Ta-ch'êng over as she spoke, as if she was quite willing. When Hu Ta-ch'êng had finished speaking he went out of the temple gate and the little girl followed after him outside the gate and said to him, 'Mr Ts'ui Êrh-ch'êng who lives opposite this temple is a great friend of my father; if you ask him to be the go-between there cannot be a failure.' 'I'll remember,' said Hu Ta-ch'êng, and as he walked home he thought upon this little girl, so bright, so affectionate and really so lovable and admirable that he could not forget her. When he got home he said to his mother that he should like to propose for this Miss Ling Chüeh for his wife. He was his mother's only son, and she was afraid of thwarting him in anything, so when she heard him say what his wishes were she then and there appealed to Ts'ui Êrh-ch'êng to act as go-between and begged him to go and look up Chiao the painter and suggest the match. Now who would have thought that Chiao the painter would have treated the affair as a money making transaction, and have demanded an excessive amount of dowry for his daughter; so much so that this matrimonial affair became impossible of completion. Subsequently, however, after considerable going backwards and forwards and the expenditure of much talk in the course of which Ts'ui Êrh-ch'êng emphasised the fact that Hu Ta-ch'êng came of a good old family, was good-looking and was well educated, Chiao the painter at last consented to the engagement and did not insist upon a dowry.

Now, Hu Ta-ch'êng had a paternal uncle of advanced

age who had no son and was an Officer of Instruction in Hupei. His aunt had died at the place where his uncle was serving and Hu Ta-ch'êng's mother sent him to his uncle's place of duty in Hupei to attend the funeral. When the business was over he stayed on a few months, and just at the time that he was thinking about returning home his uncle fell ill and took to his bed, from which he never rose again, and died. To take the coffins of the pair home involved a really difficult journey, and so he was delayed for the time being and could not start. At this juncture a large band of rebels suddenly overran Hupei and Hunan and both provinces were in a disturbed state, so much so that communications were interrupted and Hu Ta-ch'êng did not know whether his mother was dead or alive. He himself escaped to a quiet and secluded village and there he lived alone, solitary and forlorn, in a most pitiable condition. One day an old woman came along the street whose age did not probably exceed forty-eight or forty-nine. She was wandering backwards and forwards about the village and the sun was about to set, and still she did not go, but just kept talking to herself and saying, 'What a state of devastation by soldiers and disturbance by rebels! No home to go to! I must sell my body!' Whereupon some one asked her 'How much do you want to sell it for?' 'I will not be anyone's slave' the old woman replied, 'and still less will I be anyone's concubine, but I will go with anyone who can buy me as a nurse and will support me. It does not matter how much the price is'. There was no one that heard these words who did not laugh loudly and say that the old woman was surely half crazy. When Hu Ta-ch'êng heard of it he

also thought it odd, but he said 'I'll go and see'. When he got to the place and had a look at her he observed that the old woman had some very strong points of facial resemblance to his mother, and, thought he to himself, 'I have drifted away from home, and have no one to wash for or to do for me; why shouldn't I treat her as a mother and take her in and keep her? This would be killing two birds with one stone'. So he accosted the old woman, crying as he spoke, and said, 'I am, quite willing to take you as a nurse and to give you your keep, but are you willing to go with me?' When the old woman heard Hu Ta-ch'èng say that he was willing to take her and to give her her keep in the way that he would treat a nurse she was very pleased and thereupon went off with him. When she got to Hu Ta-ch'èng's home she did his washing for him, waited on him at his meals and thoroughly identified herself with his interests in every particular. She really was more fond of him than his own mother, and if Hu Ta-ch'èng made some slight mistake this old woman would lecture him straight and would talk to him very plainly. If he was a little out of sorts the attentive way in which she nursed him exceeded the care which a mother would bestow on her own son, with the result that it would be very difficult to find such devotion as that which existed between this imitation mother and son.

One day the old woman said to Hu Ta-ch'èng, 'This place is peaceful and one can live here without the slightest fear. A big fellow like you, my son, although you are a stranger fleeing from adversity cannot do away with the affections natural to man. In two or three days I must marry my son to a wife'. 'Your son', said Hu Ta-ch'èng,

'has been engaged to a girl from his childhood, only the rebels are so rampant that there is no communication between north and south and I have not been able to go home to marry her.' 'During this time of separation and disturbance,' replied the old woman, 'people's hearts are fickle and inconstant. How can you wait till the time of your death?' 'Letting alone the fact that a compact of betrothal cannot be repudiated,' replied Hu Ta-ch'êng with sobs, 'who would give a girl accustomed to a life of gentle nurture to a person from distant parts who is fleeing from disaster?' The old woman paid no heed to him, but just busied herself in getting ready screens, curtains and bedding, all her preparations being most complete, while Hu Ta-ch'êng was a puzzled onlooker, not knowing from whence the bride was to come. One evening she instructed Hu Ta-ch'êng to light the candles. 'You sit and wait' said she, 'but don't go to sleep. I am going to see whether the bride has come or not;' whereupon she went out of doors. Hu Ta-ch'êng waited till fully the third watch of the night but still the old woman had not come back, and just as he was getting suspicious as to what it was all about he suddenly heard someone making a noise outside the door. He went out to have a look, and there was a girl sitting in the middle of the courtyard just crying away. 'Who are you?,' asked Hu Ta-ch'êng with surprise, but the girl said nothing. He kept on questioning her like this, and at last the girl said, 'No possible advantage will you gain by bringing me here by force to be married. I can only die once, that's all.' When Hu Ta-ch'êng heard her he felt very much astonished and hastily asked her what it was all about anyway. 'From my childhood,' said the girl,

'I have been pledged to Hu Ta-ch'èng as a wife, but this Hu Ta-ch'èng has gone to Hupei and up till now not a scrap of news have we had about him, and my father and mother are now giving me by force to your family. You may bring my body here by force but you cannot steal my heart away.' When Hu Ta-ch'èng heard these words he replied with sobs, 'I am Hu Ta-ch'èng. Young lady, are you Ling Chüeh?' The girl wiped away her tears, refusing to believe that such a strange thing could be, and going with Hu Ta-ch'èng into the house she took a lamp and carefully looked him over. It was Hu Ta-ch'èng, to be sure, and the tears of the two were turned to smiles. 'Are we not dreaming?' they said, and then they told each other the story of the hardships they had each endured in escaping from the disorder that prevailed, and then they were moved to tears once more.

When the rebels first began to harry the country they made a clear plunder of an oblong stretch of country in the province of Hunan some hundred or more li in area in which the population was wiped out. Chiao the painter escaped with his family to the east of Ch'ang-sha Fu, and thinking that it would be utterly impossible to go and find Hu Ta-ch'èng in this state of dire confusion, while his girl meanwhile had grown up, he betrothed her once more to a youth in a family called Chou. It was just at the time when disturbances were rife, and it was impossible to manage everything in the orthodox manner, so all that was done was to select an auspicious day and to hire a cart on the evening to take the girl to the Chou's house and so finish the matter. When the day came the girl did nothing but cry; she did not comb her hair and she did

not wash her face, and when the cart was waiting at the door she refused to get into it, so there was nothing for Chiao the painter in his vexation to do but to tell his people to pick her up in their arms and just stuff her into the cart, after which they drove off at a run. When they had gone half way they upset the cart and the girl was pitched out on to the ground. Most opportunely a large four bearer chair came up at this juncture the bearers of which said that they were from the Chou's house to fetch the bride, so they promptly assisted the girl into the chair, picked it up and hurried away with it at a flying pace, only coming to a stop when they reached Hu Ta-ch'èng's place, outside of which was an old woman who led the girl in and said, 'This is your husband's home; go in quickly and don't cry; sooner or later your mother-in-law will arrive;' after saying which she went away.

When Hu Ta-ch'èng had heard the detailed story of all these occurrences he realised that the old woman was a fairy changed into human form, and the young pair burned incense and offered prayers for the speedy reunion of mother and son.

To pass for a moment to Hu Ta-ch'èng's mother. When the Government troops established a close blockade round the places in which the rebels were active Hu Ta-ch'èng's mother escaped with the women and girls of the village to a valley in the hills where they lay concealed. One night an old woman said that the rebels were on them, so the whole of them dispersed in every direction to hide themselves. Hu Ta-ch'èng's mother had not run far when she came across a young man leading a horse which he said was for her to ride. The old lady did not

bother herself about questioning him closely, but just got up on the horse and rode off, the man straddling the horse behind her. This horse was incomparably light and fleet of foot, and in a short time he had galloped to the edge of a lake into which he jumped and sped away over the water. Not one of his four hoofs was wet with the water, and after a short time they got to the other side of the lake, whereupon the man helped her off the horse and said, pointing to a house in front of them, 'You can stop here without fear; won't you go in?' Hu Ta-ch'èng's mother was just about to express her thanks when the horse changed into a golden haired wolf ten feet and more in height which the man got on and rode away. The old lady knocked upon the door with her hand and someone inside asked who was there. The sound of the voice sounded very familiar to her, and when the door was opened and she gave a close look, Dear me! if it wasn't Hu Ta-ch'èng and his bride! The three of them, mother, son and bride, embraced each other and wept loudly, truly rejoiced beyond measure at the family reunion, and it was only then that they suspected that the old woman must be Kuan-yin P'u-sa turned into human form.

From this time forward they were still more devout in their worship of Kuan-yin, and in course of time drifted into Hupei where they settled down, bought landed property by degrees and there made themselves a home.

HSI LIU.

In the provincial capital of Honan there lived a man of education who had one daughter, but I do not remember by what 'little' name her father called her. As, however, this girl had a most adorably small waist, her relatives and friends all teased her about it and called her 'Hsi Liu,' or 'slender willow.' The girl was gifted by nature with intelligence, had studied, and knew a good few characters, but she was not much given to reading orthodox books, only caring to read books on physiognomy and its indications. She had never been fond of talking over much, and although she understood books on physiognomy, one never heard the girl say who was good or who was bad. When she was grown up it of course became necessary to give her in marriage, and her father and mother wanted to find a family into which to marry her, but there was one matter which caused them difficulty; the girl would insist on seeing for herself whether the young man was to her liking or not. So it came about that Miss Hsi Liu 'physiognomised' a considerable number of aspirants, but there was not one man amongst them who would suit her or her fancy.

When Hsi Liu had reached her nineteenth year her

father and mother got really vexed, and said crossly to her, 'Do you mean to say that there is not a single good young man in the world that will do for a husband for you? What is the matter? We two old folks really don't understand what's in your mind. You cannot intend, we suppose, to die of old age in your own home?' 'I don't at all want to die of old age in my own home,' replied Hsi Liu, 'what I really want is to find a perfect person, and during all these years up to now my schemes have all come to nought. It's my fate that this should be so, and commencing from to-day you two old folks may arrange my matrimonial affairs as seems to you best.

At this juncture there was a young gentleman called Kao, and of well-to-do family to boot, whose wife had recently died, leaving behind her one child just five years of age whose 'little' name was Ch'ang Fu-êrh. When Mr Kao's wife died there was no one in the house to look after the child, so he proposed to take to himself a second wife, and having heard of Hsi Liu's high reputation he thought to himself that this would be the person to suit him, so he forthwith commissioned a marriage go-between to go to Hsi Liu's home, see her parents and mention the matter. It turned out just right, for the thing was done as soon as it was mentioned. An auspicious day was selected for depositing the betrothal presents, and in due course he brought his bride home.

From the time that Hsi Liu crossed his threshold and joined Mr Kao the young couple hit it off capitally, and moreover Hsi Liu was very fond of this Ch'ang Fu-êrh who had been left behind by his late wife, and Ch'ang Fu-êrh and his second mamma became inseparable. Upon

occasions Hsi Liu would return to her own home to look up her parents, and Ch'ang Fu-êrh must always accompany her. It didn't matter how much she scolded him and told him to stop at home, the boy would cry and still insist on going with her. A year and more after her marriage Hsi Liu gave birth to a little boy to whom she gave the name Ch'ang Hu, or 'constant reliability,' and when Mr Kao asked her what was her idea in giving him this name she replied that she had no idea in her mind beyond a wish that he should constantly follow at her feet. Ever since she had come to Mr Kao's home Hsi Liu concerned herself very little indeed with needlework, but only in matters connected with the farm; from where to where it extended, how much land they had got altogether, how much the taxation was per acre; upon these matters she would question Mr Kao closely as she scrutinised his accounts, and seemed to be afraid that she had not obtained full details, even making out a separate account book for herself. After some time she said to Mr Kao, 'I beg you to take a rest from the control of incoming and outgoing accounts and let me take over the management of them from you. I don't know if I may or not.' 'You may,' said Mr Kao, 'what objection is there?' And so Mr Kao transferred the whole of the domestic accounts — the annual incomings so much, the outgoings so much — completely over to Hsi Liu. After Hsi Liu had taken them over for six months and more they really were in ship-shape order, and Mr Kao praised her for her ability. One day, while Mr Kao was away drinking wine by the invitation of a neighbour, the district tax collector came and asked for the taxes, calling at the door and shouting on

end. Hsi Liu sent a servant to him to remonstrate with him civilly and to tell him that the money was not conveniently to hand on that day but that she would trouble him to come again on the following day. But the tax collector was very dictatorial and refused to go, so Hsi Liu was forced in her extremity to send a servant in all haste to fetch Mr Kao back. Don't you call this tax collector an abominable fellow? When he saw Mr Kao come back and the latter asked him whether he really couldn't come back a second time to morrow, 'It's not that, it's not that,' said the man. 'I'll come again to-morrow;' upon which he went away. When the tax collector had gone Mr Kao went in and said with a smile, 'Hsi Liu, you've learnt to-day that a capable woman is not as good as a silly man.' When Hsi Liu heard this remark, which just matched what she had in her mind, she began to cry, much to Mr Kao's surprise, and he hastened to take her hand and console her, whereupon Hsi Liu's sobs ceased, but she had a great deal in her mind to which she could not give utterance. Mr Kao thought that she was overwrought with the care of domestic matters, so he wanted to take back the household business from her and look after it himself, but Hsi Liu refused, getting up early and going to bed late and working harder than ever with the fixed intention of putting by this year the taxes that had to be paid next year, and when the time came she paid her money into the magistracy well before the time, and from one year's end to the other the tax collector was never seen to come to the door. Moreover, she applied this system of putting by money in advance to the working out of the annual requirements for food and clothing

during the year, and so by degrees there was quite a tidy little surplus on their living expenses, much to Mr Kao's satisfaction.

One day a family in the village offered a first class coffin for sale, and when Hsi Liu saw it she did not object to the high price asked, but took it, and as she hadn't enough money of her own she borrowed a little from a relative with which she made up the money to pay for the coffin. 'What does she want to buy this useless thing for?' thought Mr Kao, so he tried to prevent her, but Hsi Liu would not listen to him. After it had lain in the house for a year there was a death in a family of the village and they wanted to buy a first class coffin. This family consulted Mr Kao and said that they were quite willing to give double the price for which his was purchased as it was urgently required for use. Mr Kao thought that if he sold it he could get a hundred per cent interest on his money, so he went home and consulted Hsi Liu but she positively declined to sell. 'If the coffin is sold,' said Mr Kao, 'you can get a hundred per cent profit, how nice that would be! What do you want to keep the useless thing for?' Hsi Liu would not heed him, and when he asked her again she began to cry. Mr Kao couldn't bear to make Hsi Liu cry like that, so as she was unwilling to sell he said no more about it. After the year had turned Mr Kao was thirty years old and Hsi Liu enjoined upon him that he must not go anywhere far off, and if he was a little late in returning she would send the servants, either to meet him or to entreat him, till there was a continuous string of them on the road, and his friends began to chaff him and say that he was afraid of his old woman. One day Mr Kao had

an invitation from a friend to go and drink wine, and as he felt a little unwell he did not wait till the dinner was over but came back. He was riding a horse and had got half way when he fell off his horse, and by the time that his servants had carried him home he was already dead. The time was just the sixth moon of the year when the weather was very hot, but fortunately coffin and burial clothes were all prepared in readiness so that there was no question of lying smelling on the bed waiting for these articles, and the neighbours and people all around then realised that Hsi Liu had not been wrong in making her preparations.

By this time Ch'ang Fu-êrh was ten years old and had just been sent to school to study. Directly his father was dead master Ch'ang Fu-êrh, who had been accustomed to spoilt and domineering ways, declined to go to school to study, and when his mother sent him to school he used to take every opportunity of running off and playing with the shepherd boys. He was scolded but he wouldn't listen, he was beaten but he did not mend his ways, so his mother, not knowing what to do, called him to her and said to him, 'Since you refuse to study I cannot force you to do so, but there's one thing; we country folk rely upon farming for our living, and how can we keep a lot of idle people at home? Since you won't study you must not be afraid of suffering hardship, and you can take off those good clothes, get up very early and go and work with the servants. If you are idle don't grumble if I beat you.' So she took off his good clothes and gave him some tattered garments to wear and made him go and turn out the pigs to graze. When he came home she gave him

an earthenware bowl and made him drink skilly with the servants. After only ten or more days of this business Ch'ang Fu-êrh found the hardship of it unbearable, and kneeling on the ground said to his mother with sobs that he preferred to study as he couldn't stand the hardship of tending pigs. His mother turned her face away towards the wall, just as if she had not heard him, so Ch'ang Fu-êrh, as there was no help for it, stood up, wiped away his tears, took up his whip and drove his pigs off. The time was just the end of the eighth moon or the beginning of the ninth, and his clothes were both thin and ragged, while he had no shoes on his feet, and he came upon a spell of driving wind and rain which so wet him that he was damp and icy cold all over, so there he was with his shoulders up, his neck drawn in and his face all over mud, for all the world just like a beggar. When the neighbours saw him they were very sorry for him, and others who were thinking of marrying all pointed to Hsi Liu's way of doing things and were afraid to take to themselves wives. Hsi Liu in her home heard some slight talk of the way people were discussing her, but she took no notice.

At last Ch'ang Fu-êrh could really stand the hardship no more, so he chucked his pigs and ran away. Hsi Liu just let him run off and didn't look for him. After he had gone off for some ten and more months he was in such want of food for which he had no place to go to and was so hungry that his face was yellow and pinched, and there was nothing for it but to trudge slowly back again. But then, he dare not go to his home, so he appealed to an old woman, one of the neighbours, to intercede for

him with his mother. This old woman spoke a word for him to his mother, and his mother said, 'If he can stand a hundred blows with the stick let him come; if he can't stand them let him go his way again.' When Ch'ang Fu-êrh heard this message he didn't wait till he was summoned but ran into the house and cried lustily, saying that he was ready to take a beating. 'Have you reformed?', asked his mother. 'I have,' Ch'ang Fu-êrh replied with tears, and his mother said, 'As you have reformed you need not be beaten but you must take out the pigs properly, that's all.' Ch'ang Fu-êrh protested with loud sobs that he was quite willing to take a hundred blows with the stick and resume his studies, but his mother wouldn't hear of it, and it was only after the old woman her neighbour had intervened with advice and earnest entreaties that Hsi Liu consented to let him go to school. When this was settled she told Ch'ang Fu-êrh to hurry up and get a bath and change his clothes, and then she allowed him to study with his younger brother Ch'ang Hu. After these unpleasant experiences Ch'ang Fu-êrh realised that he must apply his mind to study, and in three years time he had entered for the B. A. examination and got his degree. His Excellency Yang, Governor of Honan, when he read Ch'ang Fu-êrh's essay was very pleased with it and he assisted him with a small monthly allowance, telling him to work properly. Ch'ang Hu was intensely stupid, and after he had been studying for several years he couldn't remember a single character, so his mother did not let him study any more and made him go and learn farm work. But as this Ch'ang Hu would not study and then was lazy about standing a little hardship, his mother

got very angry and said to him, 'All people in the world have each their appointed work to do. As you have no capacity for study and you will not farm, but just loaf from day to day, are we to wait till you tumble over dead and make food for dogs?' with which she gave him a severe thrashing and put her mind into it. From that time forward she made Ch'ang Hu work with the servants just as they did, and if he was a little late in getting up it was either a beating or a scolding. All the good clothes and all the good food were given to his elder brother Ch'ang Fu-êrh and when Ch'ang Hu saw it, although he didn't dare to say anything in words, he was most certainly dissatisfied at heart. After the autumn harvest had been gathered in and there was nothing to do on the ground, his mother produced some money and told Ch'ang Hu to go and learn how to trade. Ch'ang Hu was particularly fond of gambling, so he took the money, got together a few men and began to gamble, never stopping till he had lost it all. Then he would go home and lie roundly to his mother. If it wasn't that he had sold at a loss it was a pick-pocket he had met with who had robbed him of all his money, until one day his mother found him out, and taking a big stick thrashed him once more till he was dead one minute and alive the next; but still she wouldn't spare him, till his elder brother interceded for him and there was no help for it with him kneeling in front of his mother and offering to take the beating for his younger brother, so at last her anger subsided, but from that time forward when Ch'ang Hu went out of doors, it did not matter what to do, his mother would watch him most carefully. In these circumstances Ch'ang

Hu did not venture to be dissolute in his conduct, but he was not really changed at heart, and one day he said to his mother, 'I should like to go to Lo-yang with some of the big merchants who have long been in business to learn a little about the system of ingoing and outgoing trade in goods from other parts.' Now, what do you think Ch'ang Hu's game was? He wasn't after business at all; he was really making business a pretext for going a long way off on a pleasure trip to get a little experience, and he was afraid his mother wouldn't let him go, so he made this matter of learning business an excuse.

Now, who would have imagined that directly Ch'ang Hu mentioned the matter to his mother she didn't doubt him at all, but at once brought out thirty taels of broken silver which she gave to him to serve as capital, and she also gave him a solid gold ingot, saying to Ch'ang Hu as she did so, 'This solid gold ingot was bequeathed by your ancestors and must not be spent; it is only meant as a safeguard against unforeseen matters for which money may be required, that's all. Moreover, you are only just learning to do business, and you must not be too greedy about making much money; if you don't make a loss on your thirty taels of capital you will do very well.

Just as Ch'ang Hu was about to start his mother again gave him an earnest talking to, and Ch'ang Hu went away agreeing to all her injunctions and feeling very pleased with himself. When he got to Lo-yang he never went to look up any of the people he knew to talk over with them the matter of doing business, but went straight away to a notorious gambling establishment. He had only gambled for three or four days when his loose cash began

to be used up, but as he considered to himself that he had still got the ingot of gold he did not pay much heed to the fact, but when he came to take it out and cut it in two with a pair of shears, my word! here was a go! Blest if it wasn't an ingot of false gold! When the proprietor of the gambling establishment saw this spurious gold of Ch'ang Hu's he made some extremely unpleasant remarks and Ch'ang Hu felt very uncomfortable in his mind. Just at this juncture he suddenly saw two men come into the room from outside who took out some iron chains from the breasts of their coats which they clapped on to Ch'ang Hu's neck and then dragged him off. Ch'ang Hu was so frightened that he didn't know what to do, and he appealed to the two men, asking them what it was all about. The men turned their eyes upwards and said, 'Do you want to ask us? do you mean to say that you don't know yourself what you have done?' Ch'ang Hu appealed piteously to them again and said he really didn't know, whereupon the two men said, 'If you really don't know we'll tell you. A man has brought an ingot of spurious gold and has laid a charge against you in the Yamên, saying that you are a genuine swindler. You'll just have to fight the action, that's all.' When they got to the Yamên they took Ch'ang Hu before the court and there is no need to say that Ch'ang Hu was beaten till his skin opened and his flesh was ripped up, and when they had finished beating him he was put into prison. Ch'ang Hu had not a single cash upon him at the time, and the tyranny of the turnkeys was consequently exceptionally severe, so he had no resource but to beg a little food from the prisoners to eat in order just to keep himself alive.

After Ch'ang Hu had started from home Hsi Liu said to her elder son Ch'ang Fu-êrh, 'You take note that twenty days hence I want to send you to Lo-yang. I am too busy, and I am afraid when the time comes I shall forget. Ch'ang Fu-êrh wanted to question her further but he saw his mother looked very much as if she wanted to cry, so he did not venture to ask her anything more. When the twentieth day arrived Ch'ang Fu-êrh asked his mother what was the errand upon which she wanted to send him to Lo-yang. His mother sighed and said, 'Your brother Ch'ang Hu's present dissolute behaviour is just like yours when you didn't like study and played truant, and if I had not been willing to endure an objurgated name how would you have been able to make a man of yourself? Everyone said I had a cruel heart. Ah! but when my tears wetted the pillow through, other people didn't know about that!' and when she had concluded these remarks she broke out into loud sobs. Ch'ang Fu-êrh stood on one side and listened but he did not venture to question her closely, and when Hsi Liu had finished crying she said to him, 'Your younger brother Ch'ang Hu would not change his depraved passion for gambling, and when I gave him that ingot of false gold and told him to go and take his pleasure, I foresaw that he would certainly be lodged in gaol. His Excellency Governor Yang has treated you very well, and if you go and solicit his intervention you are sure to succeed and will be able to rescue Ch'ang Hu from his deadly peril. We can't be sure that by some possible chance the strait he is now in will not make him change that depraved heart of his.'

When Ch'ang Fu-êrh had heard what his mother had

to say he started off immediately and went straightway for Lo-yang, where his brother Ch'ang Hu had already been three days in gaol. When Ch'ang Fu-êrh went to the prison to see him he was just like a living ghost, and when Ch'ang Hu saw his elder brother come to look him up he cried so that he couldn't lift his head, while Ch'ang Fu-êrh, when he saw the kind of suffering that his younger brother had had to endure, felt so sorry for him that he cried too. At the time every one, far and near, knew that Ch'ang Fu-êrh was a favourite of His Excellency Governor Yang, and when the Magistrate became aware that Ch'ang Hu was his younger brother he promptly let Ch'ang Hu out of gaol. The two brothers Ch'ang Fu-êrh and Ch'ang Hu hurriedly set off for home, and still afraid on their arrival that their mother would be angry, they knelt down and grovelled on the ground in front of her. Hsi Liu then asked Ch'ang Hu, 'This jaunt of yours has been to your liking I suppose?' but Ch'ang Hu cried and did not venture to say a single word. 'Hai!' ejaculated Hsi Liu, 'get up and be off with you.' From this time forward Ch'ang Hu's weakness for gambling was really changed. He got up early and went late to bed, and in all that was done there was none so diligent and painstaking as Ch'ang Hu, and if perchance he did steal a little idle time his mother did not question him closely. So things went on for a year or more and he did not venture again to make any mention of going away to do business, while later, when he did think that it would be a good thing to go in for business, he did not venture himself to say so to his mother, but begged his elder brother to speak for him. This time, when his mother heard that Ch'ang Hu was

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again anxious to go and take up trading, she was very pleased and made supreme efforts to get together some capital for him which Ch'ang Hu took away with him and went off. After doing six months trade he had made a profit of over a hundred per cent, and in the same year his elder brother passed for provincial graduate. In three years more he took his metropolitan degree and the business in which his younger brother Ch'ang Hu was engaged ran so completely smoothly that he had already made several tens of thousands of taels.

Gentle reader, just see, this Hsi Liu who was not afraid of what people said, who was not afraid of abuse, in the end so trained her two stupid children that one got promoted to office and the other made a fortune. What a very thoughtful mind this woman had! •

TS'U CHIH.

(Commonly called Ch'ü-ch'ü, or crickets.)

In the reign Hsüan Tê of the Ming Dynasty they were fond of rearing crickets in the palace as playthings, and every year when the season arrived there was a demand for them from the people. But inasmuch as this kind of insect was not a product of the west it was unavoidable that there should be some trouble in finding them. A magistrate of the Hua-yin District, thinking to curry favour with his superior officer, sent in an offering of a cricket which he said could fight. His superior officer gave the cricket a trial, and it could fight right enough. Thought he to himself, 'This magistrate is an expert in the rearing of crickets,' so he ordered him to send in constant supplies of these playthings and it subsequently became a standing rule, the magistrate compelling the people of his District to find them for him. The consequence was that an additional share of onerous service was imposed upon that locality, and when the seventh and eighth moons arrived it would not do not to find and deliver crickets at the magistracy. Moreover, if crickets that could fight were not delivered the service was not permitted to be considered as performed. So it came about that the rowdies

in the various villages spent their whole time in loafing round and burrowing everywhere into cracks and crannies to fish them out. When they got hold of good ones they would put them into basins and feed them up, waiting for an applicant to whom they could advantageously sell them at a high price. The underlings in the magistracy also made this matter a pretext for practising extortions upon the people, so that every single cricket might really be the ruin of the fortunes of ten and more families.

At the time we are speaking of there was one Ch'èng, a literary man who had been up for the B. A. examination several times but had not succeeded in passing. This individual had always been a bit of a thick-headed looking sort of a rotter, and blest if the rascally underlings didn't go and recommend this fellow Ch'èng as a district superintendent. Now think, gentlemen, isn't it merely making a fool of a bookworm to place him in charge of a district? But in spite of all the influence he brought to bear scholar Ch'èng couldn't get himself excused, so there was nothing for it but to undertake the job, and before he had taken it on for a year he had spent the whole of the little property he possessed. Then, as luck would have it, he came upon the time for sending in crickets. Scholar Ch'èng hadn't the pluck to demand money from the people at so much the head, and he himself had no money, so what with his losses and his embarrassments he was so upset that he wanted to commit suicide. 'If you are dead,' said his wife, 'it won't avail you anything; you had better go and have a search yourself, and if by any possible chance you do manage to pull out one or two good ones, when the time comes for you to fulfil your task you will

be able to tide matters over.' What his wife said seemed to scholar Ch'êng very much to the point, so he took a bamboo tube, a cricket net and a pair of nippers, and he searched about in ruined walls and under broken stones, but he never managed to find anything. Although he did unearth a few crickets they were all weak and small and were no good at all. By this time the magistrate was pressing him very severely, and in the course of some ten or more days Ch'êng's stern had endured fully several score of blows with the bamboo boards and both his legs were beaten to a pulp, while in spite of everything he had not been able to unearth a single cricket. So he lay on the k'ang and only thought how he should commit suicide and put an end to the whole thing.

Just at this time a hunch-backed old witch who could call up spirits and cast horoscopes very efficaciously came to the village, and when scholar Ch'êng's wife heard of it her heart was stirred within her, so when she got home she took a string of presentation cash and went to look for this witch to get her to work out a reckoning for her. When she got there and had a look she saw a number of people getting their fortunes told. The old woman lived in a room of a single chien outside the door of which hung a screen that shut it off most closely, and on the outside of this screen a table was set upon which was placed an incense burner. The people who were consulting the oracle were burning incense and prostrating themselves while the hunch-backed old woman stood at the side of the table praying for them, her lips moving rapidly. It was impossible to distinguish what she was reciting, but all the enquirers were standing at one side reverently

listening. After waiting a short time a slip of paper was thrown out from inside the screen for her upon which was written exactly and without the slightest error the question which each person had in his mind. While scholar Ch'èng's wife was there in the act of listening another paper was thrown out separately for her, and when she picked it up and looked at it there was no writing on it but only a picture representing some two storied buildings like a temple at the back of which was a stretch of small rockery. The ground was covered with jungle in which was hidden an indistinct object resembling a cricket beside which squatted a frog that seemed to be about to make a spring. She carefully scrutinised this picture, but for the moment she could not solve its meaning, though she concluded that the cricket depicted in the drawing must probably have reference to the thought she had in her mind. So she folded it up, took it home and gave it to her husband to look at. When scholar Ch'èng had looked at it closely it seemed to him very like in appearance to the big Buddhist monastery to the east of the village, and, thought he to himself, 'Who knows but it may be that I can unearth some good crickets at the Ta Fo Ssü there.' So he struggled up with an effort, and supporting himself with a stick, he went limping off with his iron nippers, his net and his bamboo tube to the Ta Fo Ssü, in front and at the back of which he made a deliberate search.

Now, at the back of this temple was an ancient burial ground, and skirting the side of this burial ground there was nothing but a mass of broken stones and brambles closely resembling those depicted in the drawing, and so he walked slowly through the places where the jungle

grass was thick and dense, carefully listening, just like a person looking everywhere for an embroidery needle. He certainly used all his powers of attention, hearing and sight to their utmost, but nothing at all could he discover, until he suddenly saw a frog give a jump in the rank grass. This made scholar Ch'êng start, and he hastily followed the frog, but the frog had already jumped into the long grass and was not to be seen. And so he continued very quietly searching, when he saw a cricket crouching at the root of a stalk of grass extending its two wings and making a chirping noise. Scholar Ch'êng went over and promptly made a dash at him, but the cricket gave a jump and worked his way into a crack in a stone from which no amount of prodding for with a thin grass stalk would prod him out, so after this he had to take the bamboo tube and flood him out with water, and a pugnacious sturdy beggar he was. Scholar Ch'êng gently clapped the net over him, and when he had a close look at him truly he was first class. Scholar Ch'êng was as thoroughly rejoiced as if he had got hold of a genuine treasure, and he put him in a basin and nourished him like an only son, waiting until the time came for him to acquit himself of his stewardship.

Now, this fellow Ch'êng had one son who was just nine years old and who did not understand that this was an important article which had to be handed in in fulfilment of official service. A cricket, from his point of view, was just a plaything. No child could see an insect of this kind without being pleased with it, and this child, taking advantage of his father's absence from home, surreptitiously lifted the cover of the basin to have a look. When the

cricket saw the daylight, out he jumped from the basin, and so quick did he run that for the moment there was no grabbing him anyhow. It was here a grab, there a grab, until when he was collared and was picked up for inspection it was all over! The cricket's stomach was burst, one of his hind legs had fallen off, and how could he live? The child got into a fright and told his mother with tears about it, and directly his mother heard the story she was so frightened that the colour of her face changed and she said viciously, 'You plaguey brat! your time for dying has come! Wait till your Pa comes back and reckons up accounts with you.' When the child heard this there was nothing he could say, so he just went out crying.

Before very long scholar Ch'êng came back, and when he heard his wife say that the cricket had been crushed to death by the child it was just as if he had been watered over the head with a basin of iced water, and flying into a rage he angrily called the child to come to him. But by this time no one knew where the child was, and in a towering rage he hunted everywhere for him. At last he found him. He was in an earth well and was drowned! By this time his anger had disappeared, and what with his grief for the loss of the child and his grief at the loss of his cricket he nearly cried himself to death. He and his wife mutually reproached each other, but there was nothing for it; all they could do was to bury the dead child. When, however, they went forward and stroked him he shewed some faint signs of coming to, so they promptly carried him to the k'ang and in the middle of the night he came round sure enough, only he was a bit dazed in mind and went off into a semi-idiotic sleep.

Scholar Ch'èng felt so thoroughly dejected because his child had crushed his cricket to death that he did not pay any great heed to the boy, but tossed from side to side and didn't get to sleep all night. Just as daylight came he suddenly heard a cricket chirping on the other side of the room, so he hastily got up to look, thinking that his cricket was still alive, and he made a hurried scoop at him, but the cricket gave one jump, and jumping a long way off turned round a corner of the wall. Scholar Ch'èng couldn't see where he had gone, but he looked round in all directions and at last he saw the cricket clinging to the wall. In a turn of the head he had sprung on to the lapet of scholar Ch'èng's coat, and when he had a close look at him he seemed to be rather a capable sort of an insect, so scholar Ch'èng grabbed him, thinking that he would hand him in in satisfaction of his service, though he was afraid he might not satisfy the magistrate's taste. Then a dodge suddenly occurred to him. Why not go out and fight him with some of the good crickets that other people were rearing and see how he did?

The season of the seventh and eighth moons was just the time when the wealthy young men of leisure devoted their attention to this business, and there was one wealthy young gentleman in his own village called Wang who had a cricket to which he gave a name, calling him *Hsieh K'o'rh Ch'ing*, or 'Crab Shell Green.' He used to fight this cricket every day with other people's and there was not one that he didn't beat, so he regarded him as a rarity and proposed to get rid of him to some one who would offer a big price for him. It suddenly crossed his mind that scholar Ch'èng had to supply crickets for official

requirements, and why shouldn't he take his cricket and find out how scholar Ch'èng was getting on? If the latter had no good ones on hand to deliver to the authorities, 'I'll sell my cricket to him,' said he, 'which is certain to pass muster.' So one day he took the cricket and went to look up scholar Ch'èng, and, said he to scholar Ch'èng, 'If you've got any sort of good ones why shouldn't we have a fight?.' 'I've no good ones' said scholar Ch'èng. 'If you, Sir, have good ones, fork them out and give me an eye-opener.' So Wang brought out his cricket, and when scholar Ch'èng took the bamboo tube from him, lifted the cover and had a look, he saw that Wang's was a bellicose sturdy looking chap with every appearance of stay about him. 'What are your crickets like Sir?,' asked Wang. 'I'd like to get a lesson too from you.' 'Mine's no good,' replied scholar Ch'èng, 'there is a great difference;' and when his was produced and the two were compared there was no doubt that his was the smaller. 'Suppose we let them have a fight and see,' said Wang. Thought scholar Ch'èng to himself, 'If it was a question of size I shouldn't venture to back mine for a match, but as this cricket of mine looks as if he was no use, and, moreover, I do want to try his quality, if I just fight him once it won't matter.' So he agreed, and the two crickets were then put into the fighting bowl.

When scholar Ch'èng's little cricket got into the bowl he looked like a fool. He didn't budge, and the big cricket was more cocky than ever. Then scholar Ch'èng took a pig's bristle and poked the little cricket's whiskers to get him to advance to the fight, but he still wouldn't move, which made Wang laugh loudly, and he too took a pig's

bristle and poked up the big one. The big one was very angry and opened his mouth, shook his wings and tried to bite. Then he stretched his wings and made a chirping noise. Just as the big cricket was doing the swagger, all of a sudden, without any warning, the little cricket gave a jump, had his mouth on the nape of the other one's neck and gave him one bite; such a bite that the big cricket turned over on his back with his legs in the air. It was only then that the little cricket spread out his whiskers, stretched his wings and began to chirp, for all the world as if he had gained a victory and was announcing the fact to his master. Wang was greatly astonished and said, 'As you've really got such a good thing as this, don't fight him.' While they were in the act of looking at him a chicken ran across, stretched out his beak and made a peck at him. Scholar Ch'èng hastily drove off the chicken who fortunately hadn't got the cricket at the first peck, and the cricket by that time had jumped a long way off. The chicken of course was a quick runner, and he was after him again to have another peck at him. This time the cricket was under the chicken's claws, and scholar Ch'èng was in a great state of mind, for there was no way of rescuing him, and he stamped his foot and said, 'It's all up this time with my cricket.' As he spoke he saw the chicken stretching out his neck and continuously shaking his head violently from side to side. When he got near and had a careful look, the cricket was fastened on the bird's comb and wouldn't let go. Scholar Ch'èng was delighted, and gently lifted the cricket with both hands and placed him in the jar, after which he fed and tended him with redoubled care. One day he took

him to the magistracy to acquit himself of his service, but directly the magistrate saw the cricket he objected to his small size, got into a rage and said, 'You are just trying to palm him off on me.' 'The little one dare not tell a lie,' replied scholar Ch'èng; 'this cricket can actually fight a chicken.' 'Get out with your infernal rot' said the magistrate. 'These little insects are the natural food of chickens; you come here to-day and palm a little cricket off on me and you want to tell me this sort of cock and bull story. I'll just get a chicken and test it before your face. If the chicken eats the cricket you can reckon up the result; you wait and see if I don't spoil that lower half of you.' As he spoke he struck the gong and took his seat in the second hall, flanked on either side by his satellites in attendance, and gave directions that to begin with a good cricket was to be produced to fight with the one that scholar Ch'èng had brought. Then a strange thing happened. Not a single one of the other crickets could beat scholar Ch'èng's, and afterwards a big rooster was carried in and placed in the second hall to see what he would do. The fowl didn't mind there being a lot of people, and directly he saw the cricket he stuck out his beak and had a peck at him. Now, just tell me if this cricket wasn't an oddity. While the fowl was lowering his head he took his opportunity and jumped straight on to his comb, bit it viciously and would not let go anyhow. So hard did he bite that the fowl shook his head and clawed at him with his claws, but still the cricket did not fall off. The magistrate was delighted and said, 'You were not lying sure enough,' and he thereupon took the cricket and stowed him carefully away, giving scholar Ch'èng a

big tip and ordering him meanwhile to go home. Then the magistrate sent the cricket with an official despatch to His Excellency the Governor General. His Excellency was very pleased, and putting him into a golden cage sent him in to the palace. He also wrote a memorial to the Throne in which he described the powers of the cricket.

From the time that this cricket was sent into the palace not one of the renowned crickets that had been sent in could beat him. And more than that, whenever this cricket heard the sound of a lute or a guitar he would stretch out his wings and chirp in a way that was worth listening to. The Emperor was greatly delighted, and made the Governor General a present of a fine horse and some silk, while the Governor General did not forget the magistrate's meritorious service and recommended him for promotion. The magistrate was still more pleased, and dispensed scholar Ch'èng from all local service. He also specially enjoined upon the Literary Chancellor that he was to pass him as B. A.

Later on, when the weather got cold, scholar Ch'èng's son regained his normal health and said that while he was ill he used constantly to imagine he was a cricket. Reader, what do you suppose was the meaning of this?

When His Excellency the Governor General heard that it was scholar Ch'èng who handed in the cricket he, too, gave him a considerable present of money, and before some ten or more years had gone scholar Ch'èng had bought land and built himself a house. When he went out he had his carriage and his attendants, for all the world like a swell of good family. Not a bit was he like the chap who acted as local superintendent and had been beaten and cursed in the way that he was by the magistrate.

WANG CH'ÈNG. .

In the Ping-yüan District of Ch'ing Chou there was a man of honourable descent whose surname was Wang and who went by the personal name of Ch'êng. The man was superlatively idle by nature and was a thriftless fellow. He, with his wife, just sat and chewed stolidly at home and so spent the whole of the patrimony bequeathed to him by his forbears. All that remained to them was a dilapidated house of some ten and more *chien* in which the pair of them lived. They had no clothing for their bodies and no food for their insides, and so it was inevitable that the wife was so hungry that she cried and stormed in turn. Wang Ch'êng found this crying and storming of his wife absolutely unendurable to listen to, but, then again, he had no means of curing her.

It was just in the season of the fifth and sixth moons and was dreadfully hot. There was a flower garden in the village belonging to one Chou, and this Chou family was also stony broke; there was not one of them left, so the garden was not kept in order. The houses inside and the surrounding wall outside had all tumbled into ruins and all that remained was a pavilion in the middle which was still in good condition. Whenever the days were very hot

most of the men in the village who toiled hard for a living used to cool off in this pavilion and sleep there. Wang Ch'èng, to whom his wife's daily tears and storming were unendurable, used also to go every day to the pavilion to sleep. When morning came and it was time to get up, all the other sleepers got up and went off but Wang Ch'èng, who must sleep on until the early noontide and then lazily arise and slowly make his way home. In short, this Wang Ch'èng was an out and out idle wastrel.

One day, just as Wang Ch'èng was slowly walking homewards with downcast head, he suddenly saw a shining yellow object in the grass. He went forward and picked it up, and directly he looked at it he saw that it was a golden ear-pick on the back of which were engraved the four words 'Made for I-Pin Palace' in small characters. Now Wang Ch'èng's grandfather was the husband of a grand-daughter of a former Prince Hêng Kung, and most of the old possessions in his home had this mark. As he was scrutinising it he saw an old woman coming towards him with her head bent down as if she was looking for something. Although Wang Ch'èng was poor, he was not by nature a person who was greedy after his own interests, so when he saw that this old woman was looking for something he asked her what she was looking for, to which the old woman replied, 'I lost a gold ear-pick just now, and find it I can't anyhow,' whereupon Wang Ch'èng produced it and gave it to the old woman. As soon as the old woman saw the gold ear-pick was there she was extremely pleased, and did nothing but extol Wang Ch'èng's goodness of heart, saying that this golden ear-pick was of no pecuniary value, only it had been given her as a

souvenir by her late husband so she did not like to lose it in this careless way. 'Who was your husband?', asked Wang Ch'èng. 'My husband was the late I-pin Wang Chien-chih,' replied the old woman. 'Wang Chien-chih? He was my great-great grandfather!', said Wang Ch'èng. The old woman as she looked at Wang Ch'èng also replied with surprise, 'Are you a direct descendant of Wang Chien-chih? I, as a matter of fact, am a fox fairy, and in early days your great-great grandfather was much attached to me. Ever since his death I have been hidden in the hills, but to day I had some business which took me by this place, and in a fit of chance carelessness I went and lost this ear-pick. Who would have thought that it would have been picked up by you? This is surely a predestined occurrence, isn't it?'

Now Wang Ch'èng knew that his great-great grandfather had a fox wife, so he thoroughly believed this story and asked the old woman to go to his house and sit down for a bit. The old woman consented, and accompanied Wang Ch'èng home, where he called his wife out and introduced the two to each other. When the old woman saw his wife come out she was in such a state from top to toe that she was altogether impossible. Her hair was all dishevelled, her tattered clothes showed the bare skin beneath, while the complexion of her face was quite thick and dark. 'What!', said the old woman with a sigh, when she saw her, 'How has Wang Chien-chih's grandson come to this pitch of poverty?' and when she noticed further that there was no fire in the stove she said, 'Your home in this state? What do you two people depend upon for your daily existence?'

Wang Ch'èng's wife then went into detailed particulars of his idleness, of his inability even to think of a way to get a living, and told her how he just sat like this every day and 'ate the hill empty.' 'When,' said she, 'is there to be an end to the business?' crying straight along all the while she was speaking.

When the old woman heard this story she just gave the gold ear-pick to Wang Ch'èng's wife and said she might sell it, the first thing of importance being to buy some rice for food with the money. 'In three days time I will come again' said she. Wang Ch'èng kept her back and would not let her go. 'You cannot even keep your own wife,' said she. 'If you detain me here are we going to fill ourselves by gazing at the roof beam?' and as she spoke she stood up and went away.

After the old woman had gone Wang Ch'èng told his wife all the particulars of what had gone before, and when his wife heard him say that this old woman was a fox sprite she was not a little afraid, but Wang Ch'èng went on to say that although she was a fox fairy, there was quite a deal of kindly feeling in the old woman's actions, and he urged his wife not to be afraid of her but to regard her as a grandmother and to behave to her as such, for she would certainly gain something good by so doing. Wang Ch'èng's wife said she would, and when the fourth day came sure enough the old woman returned. As soon as she got inside the door she handed ten taels to Wang Ch'èng and ordered him to buy a bag of rice and a bag of flour, telling his wife to bring some firing in her arms with which to boil the rice. Happily it was summer time, so there wasn't much fire required, and the

old woman slept on the same stove bed as Wang Ch'èng's wife at night. Wang Ch'èng's wife was very frightened to begin with, but as the days spun out and she saw that the old woman's intentions were most charitable her mind became at ease and her suspicions disappeared. One day on getting up in the morning the old woman called Wang Ch'èng and said, 'Grandson, you mustn't be idle like this, you should find a small business to do, that's the proper thing. To sit all day long chewing like a dead-head, where's the permanency about that?' 'I might manage to do a small trade,' said Wang Ch'èng, 'only I've got no capital.' 'That doesn't matter,' replied the old woman. 'While your grandfather was alive I had the use of his money to do as I liked with; but what did an out-of-the-world person like myself want money for? so I didn't lay by very much, and all I've got is forty taels of my flower and rouge money which I've kept up to this day and have never touched. You can take it and use it as capital.' As she spoke she handed forty taels to Wang Ch'èng and suggested that he should buy some grass cloth and take it to the capital to sell, by which means he could make a little profit. Wang agreed to this plan and bought fifty odd pieces of grass cloth which he loaded on a cart to take off to the capital. On the eve of his departure his grandmother gave him a talking to and said he must be diligent and not idle; that it was better to be early than late; and that if he was a day behind it would be too late to repent of it afterwards. Wang Ch'èng agreed with her and departed. How could it have been foreseen that he would encounter rain half way on the road, which soaked his clothes and his shoes? and how was a man

accustomed to idleness like Wang Ch'êng going to stand this sort of hardship? Feeling very tired, the only thing for him to do was to stay for the time being at an inn and so get out of the rain. He stayed there a day waiting for the weather to clear before he went on, but he had not contemplated that the rain, which was light in the daytime, would be heavier by the evening and come pouring down in bucketsful. When he got up the next morning and looked out, the road was more dreadfully sloppy than ever. 'I expect the road will be bad going,' thought Wang Ch'êng, 'Suppose I just bide till I've had my early snack and then see.' In a short time the sky again became heavily overcast and down came heavy rain again, so he stopped another day. The weather at last cleared and then he packed his baggage and went on his way. On arriving at a place not far from the capital he heard someone say that the market price for grass cloth was very high. Wang Ch'êng was naturally pleased, but when he had deposited his goods in the inn the landlord said to him, 'What a pity! If you had come three days earlier when the price of grass cloth was three times as high as in ordinary years you would have made a profit of three hundred per cent on every piece.' The reason, said he, was, as a matter of fact, that when the southern road was just clear there was a very small import of grass cloth, and the wealthier families were struggling to buy, so this put up the price, 'but the day before yesterday no less than several hundred dealers from different places got their stocks on the market and this so shoved the price down that after that there is not a single one of them who does not own up to being disappointed.'

When Wang Ch'êng heard the inn-keeper's story he felt very much depressed, and after two days more had passed more of these goods came in than ever and down dropped the price lower still. As there was no profit to be made on the grass cloth he had brought for sale Wang Ch'êng was unwilling to dispose of it, and so after delaying some ten days and more, if he reckoned in his personal expenses, his losses were bigger than ever. Wang Ch'êng was dreadfully depressed, and the inn-keeper recommended him to sell cheap and turn over his money and then think of another line of business. 'If,' said he, 'you put it off any longer I'm afraid you'll lose still more.' Wang Ch'êng couldn't help himself, so the only thing to be done was to follow the inn-keeper's advice and sell the grass cloth at a reduced rate, and when he came to reckon it all up he had lost some ten taels and more. There was no help for it but to pack up and go home, but when he came to look into his purse the money had all gone and he did not know when he had lost it. He went all in a fluster to tell the inn-keeper, and when the inn-keeper heard the story he couldn't help him, for he didn't know who had stolen the money. Some people recommended Wang Ch'êng to take the inn-keeper to court and bring a charge against him, but Wang Ch'êng sighed and said, 'It's my fate. What has the inn-keeper to do with it?' When the inn-keeper heard this remark of Wang Ch'êng's he was very grateful to him, and so he gave him five taels for his travelling expenses and advised him to go home. Wang Ch'êng reflected that if he went home at this juncture how was he going to face his grandmother, and being in a quandary he dawdled on at the inn. Finding

himself bored with nothing to do, he sat at the inn door watching what was going on, and there he saw some people fighting quails for sport, some ten or more *tiao* of bets changing hands at each fight. The quails were to be bought for only a hundred or so cash each, and Wang Ch'èng's heart began to be stirred at the thought. He reckoned up all the money he had in his waist-belt and found it was only just sufficient for a deal in quails, so he went into the inn and took counsel with the inn-keeper. The inn-keeper said the idea was a good one and agreed to give him quarters and to help him out with his board, for which he would demand no payment as he really was an honest man. When Wang Ch'èng heard the inn-keeper say that the business could be done he promptly went out and bought an entire pole-load of quails, some two or three hundred of them there were, with the intention of carrying them into the city to sell. The inn-keeper advised him to make haste and sell them, but who would have foreseen that down came heavy rain again in the night which had not stopped when daylight arrived. The streets were like a river and the soaking rain showed no intention of stopping, so Wang Ch'èng had nothing for it but to stay where he was and wait for the weather to clear. This rain went on ceaselessly for ten and more days in succession, and one day when Wang Ch'èng opened the cage to feed his quails and had a look at them, there was a pretty go! If a lot of them were not dead! Wang Ch'èng was very vexed, and the next day when he looked again it was a worse go still, for many more of them were dead, only some ten or so remaining. After another night had passed, the quails were all dead with the exception

of one survivor. These quails of Wang Ch'èng's had died in such a strange way that he told the inn-keeper and asked him what was the reason. The inn-keeper sympathised with him very much, and Wang Ch'èng was so vexed that his business had not succeeded, that his money was all gone and that he didn't know how he was to go and fate the fox fairy lady, that he wanted to commit suicide. The inn-keeper urged him not to be impatient. 'Let's go and have a look,' said he, and he opened the door of the cage and pulled out the quail. Directly he saw him he said, 'This quail seems to be a capable bird. He must have pecked all the others to death. You are disengaged and have nothing to do, why shouldn't you give a little time to it and 'handle' him for a couple of days. If he's really a good one you could take him out and bet on him, and so make a living.' Wang Ch'èng handled the quail according to rule, and sure enough he was a good one; so the inn-keeper suggested to Wang Ch'èng that he should take him on to the street and bet wine and meat on him. This quail was truly a terrible chap. When he entered the arena he won straight away, and the inn-keeper was so pleased that he gave Wang Ch'èng money and made him take bets with the well-to-do people. Wang Ch'èng's quail never lost once, and so in half a year or more he had accumulated some twenty odd taels and his mind was somewhat more at ease. He really regarded this quail as dearly as his life.

At that time there was an Imperial prince who was especially fond of quail fighting, and on the fifteenth of the first moon of every year anyone who was fond of sport with quails was permitted to go into the palace and do a

little betting, so the inn-keeper said to Wang Ch'èng, 'To-day is your great opportunity and you could make your pile right off, but what I don't know is what your luck's like.' He then told him all about the Prince's quail fighting and said that he would take him there, but he went on to caution him and said, 'If this quail of yours gets pecked to death by the Prince's quails all you can do is to recognise your ill-luck, and there's an end of it, but if by any chance your quail can win the fight the Prince is certain to want to buy him. But don't you agree at once; you watch my attitude and be guided by that. When I nod my head you can then agree to sell to him.' Wang Ch'èng assented, and the two of them went into the palace with the quail. They found any number of quail fighters there, waiting at the foot of the terrace steps, and after a while the Prince came out and took his seat in the large hall, and the official servants on right and left of him passed the word that anyone who wanted a fight was to come up. Then they saw a man go into the hall handling a quail. 'Let out a quail,' said the Prince. The man let his quail go too, and the two of them jumped and hopped about for a time till the visitor's quail got beaten. The Prince laughed loud, and in a short time his quail had pecked and vanquished ten or more people's quails. 'Now's the time,' said the inn-keeper to Wang Ch'èng in a low tone. 'You go up and fight.' The inn-keeper went up the steps with Wang Ch'èng, and directly the Prince saw Wang Ch'èng's quail he said, 'That quail's got an angry look in his eye; he's sure to be a clever one. Bring out my iron-beaked quail to tackle him.' Then the two quails went at it for their lives, hopping and

jumping as they fought, and the Prince's quail got so pecked that his feathers kept tumbling out. 'Good, good,' cried the Prince, but his quail couldn't lick Wang Ch'eng's. Then the Prince said to his servant, 'Fetch my white quail,' and after a short time they brought a white quail in. This quail had white feathers all over like snow and one could see from his appearance that he was out of the common. Wang Ch'eng got scared and knelt before the Prince and begged him to stop the show, as he didn't want to fight any more. 'Your Highness's white quail is a magic bird,' said he, 'and I'm afraid he'll hurt this quail of mine, and if he does injure my quail the little one will have no food to eat.'

'Let him go,' said the Prince with a laugh. 'It doesn't matter. If your bird gets licked and pecked to death I'll make it good to you with many taels, that will be all right.' So then Wang Ch'eng loosed his quail from his hand, and when the white quail came to fight him Wang Ch'eng's quail crouched down on the ground just like a big rooster with his feathers all on end ready for a fight, and waited for him. The white quail had a most terrible beak, but Wang Ch'eng's quail could fly up and peck downwards. Advance, retreat, up and down, away they went at it for ever so long until the white quail began to get a little tired, but Wang Ch'eng's quail was fighting more fiercely than ever, and pecked the white quail till his white feathers kept dropping out and he could fight no longer, but hopped away with his wings drooping. There must have been at least a thousand or more spectators, and there wasn't one who did not praise Wang Ch'eng's quail. The Prince sent for the bird and fingered

him with his own hand from beak to claws, inspecting him all over most closely, after which he lifted his head and said to Wang Ch'èng, 'Will you sell your quail?' 'The little one has no property,' replied Wang Ch'èng. 'This quail is all the property the little one has. I dare not sell him.' 'I'll give you a big price,' said the Prince; 'quite a sufficient set off against the trifle of property required to keep eight or nine people. Are you willing or not?' 'Wang Ch'èng bent down his head and thought for some time; then he said, 'The little one as a matter of fact does not like to sell, but if Your Highness really likes him and really will give the little one food and clothes for all his days then how could I be unwilling to offer him to Your Highness?' 'How much do you actually want for him?', asked the Prince. 'I want a thousand taels,' said Wang Ch'èng. The Prince laughed and said, 'You stupid youngster; what sort of a treasure is this that you dare to demand a thousand taels for it?' 'Your Highness may not consider it a precious thing,' replied Wang Ch'èng, 'but the little one regards it as his life.' 'I don't understand your meaning,' said the Prince. 'It's not very difficult to understand,' said Wang Ch'èng. 'The little one takes him on to the street, and every day is sure to win eight or ten taels, and he uses this money to buy rice to eat, and so the ten or more mouths I've got at home don't go hungry. Is not this to be considered a genuine treasure?' 'I won't be hard on you,' said the Prince, 'I'll give you two hundred taels. How about that?' Wang Ch'èng shook his head and declined. The Prince raised him another hundred taels, and Wang Ch'èng looked at the inn-keeper's head, but it didn't move. 'Since Your Highness really likes

him the little one could waive a hundred taels,' he said. 'There's an end of it,' said the Prince, 'who would give nine hundred taels to buy a quail to play with?' Wang Ch'èng packed the quail in his bag and made as if he would go, whereupon the Prince called him back and said, 'I'll give you six hundred taels. Will you sell him or not? If you won't I don't want him.' Wang Ch'èng looked again at the inn-keeper and the inn-keeper's head still did not move, but Wang Ch'èng thinking that the price would do, and fearing that he might lose the opportunity, said to the Prince, 'I really am not willing to take the six hundred taels Your Highness wants to give, but if the exchange doesn't come off this time I'm afraid I shall offend Your Highness, so I can't help myself and will sell him at Your Highness's price of six hundred taels.' The Prince was very pleased, and weighed out the money then and there and gave it to Wang Ch'èng. Wang Ch'èng packed up the money, saluted and thanked the Prince and left the palace. When they were on the road the inn-keeper said to him 'What did I say to you? If you had held out a little longer you would have had eight hundred taels in your hand.' When Wang Ch'èng returned to the inn he put the silver on the table and wanted to share it equally with the inn-keeper, but he positively refused, and after a time, as he couldn't induce him, the inn-keeper only took his inn money and food money. The next day Wang Ch'èng returned home and gave his wife a detailed story of all that he had been doing during these many days. As they had got money the old woman bought some land for them and built them a house. The old woman got up early and made Wang Ch'èng look after the

labourers on the land, and kept his wife up to the mark in weaving cloth under her superintendence. If either of them was the least idle the old woman kicked up a row, neither Wang Ch'êng nor his wife venturing to show signs of complaint, and so after three years had passed Wang Ch'êng was quite comfortably off. The old lady wanted to go, but Wang Ch'êng and his wife cried and wouldn't think of letting her go, so the old woman promised she would not. But one morning when they got up and looked for the fox fairy there was not a trace of her to be seen.

THE MYNAH.

(Commonly called Pa Ko-êrh.)

A long time ago there was a country bumpkin called Wang who kept a mynah which he taught to talk. This mynah was very intelligent and could say almost anything, and so old Wang loved him as if he was a precious treasure. It did not matter where he went, he always took the bird with him. He had kept the mynah in this way for ten years and more, and one day when Wang was coming to his home from a distant place and had just got as far as Chiang Chou, which was a long way off from his home, all his travelling money was spent. Thought he to himself, 'what on earth shall I do?' He was really most perplexed and could think of no way out of the difficulty, and while he was in the act of pondering he suddenly heard the mynah say from his perch, 'Why don't you sell? Why not sell? Why not sell!' Said old Wang to the mynah, 'How can I bear to sell you?' 'That's no matter, that's no matter, only want sell, only want sell,' replied the mynah; 'get money, go sharp, wait wait mynah come.' It seemed to old Wang that what the mynah said was after all very reasonable, so he really did adopt his suggestion and took him into the city of Chiang Chou, stuck up a

straw sign as a token that the bird was for sale and then began a conversation of questions and answers with the mynah. All the passers by were much amused as they heard them, and stood listening to the pair talking, so much so that old Wang and his mynah soon attracted a crowd of onlookers who surrounded them. Amongst them was a eunuch from the prince's palace who was very much taken with the bird when he saw it, and he went straight back to the palace and told the prince that there was a man outside who had a most amusing mynah for sale. 'Why doesn't Your Highness buy the bird and keep it to amuse Your Highness in his leisure?', said he. 'Very good,' said the prince, and he promptly despatched a messenger to tell the mynah seller to bring the bird into the palace for inspection, as the prince wanted to buy it. So old Wang followed the messenger to the palace. 'Are you the mynah seller?', said the prince. 'I am,' replied old Wang. 'How much do you want for him?' asked His Highness. 'I was not selling him,' said Wang, 'but the fact is I have no alternative, as I have no money for my journey home and so I can't help selling him.' 'Well, how much do you want?', asked the prince, and before old Wang had named his price the mynah was heard to say, 'Ten taels, more don't want, less won't sell.' When the prince heard the mynah speak so decisively he was really pleased, and he asked him, 'Are you willing to stay at my place?' 'Very willing, very willing,' said the mynah most distinctly, so the prince ordered ten taels to be weighed out and handed over to old Wang, saying to him, 'This is the price fixed by the mynah himself so you must not dispute it; off you go sharp.' Wang much regretted what he had

done, but there was no help for it, so he picked up the money and went away with his lips sticking out, while the prince sat in the room talking to the mynah. He really could respond most correctly, and the prince liked him awfully. Fearing that he might be hungry he gave him some meat to eat, and when the mynah had eaten his fill he said, 'Want bath,' so the prince told someone to bring a large golden basin and to bale some water into it. Then he himself opened the door of the cage and let the mynah out to bathe. The mynah hopped into the basin and had an enjoyable wash, and when he had finished he flew on to the top of a toilet glass and shook his feathers as he talked to the prince. When he had finished preening his feathers with his beak and was thoroughly dry, he said, 'I'm off,' with which he spread his wings, flew away over the tops of the trees and in the twinkle of an eye was not to be seen any more. This put the prince in a state of excitement and he ordered his servants to make haste and find the mynah seller, but by this time who knew where the mynah seller had gone? and the only thing the prince could do was to give vent to vain curses.

Old Wang was afterwards seen strolling about the streets of the capital of Shensi, carrying a mynah on a stick.

HSIANG KAO.

Hsiang Kao was a T'ai-yüan man who lived with his elder brother Hsiang Shêng, the son of a concubine, the two brothers hitting it off together capitably. Hsiang Shêng had made the acquaintance of a girl called Po-ssü, and the pair engaged themselves to each other under a sworn and secret compact, but as Po-ssü's mother wanted an excessive amount of betrothal money Hsiang Shêng could not manage to raise it at once, and their marriage was consequently put aside for the time.

Then came a year of drought throughout the whole province when all the roots of grass and leaves of trees were eaten clean by the people, and Po-ssü and her mother had nothing to live upon. So pressed were they by hunger and cold that the mother wanted to marry again, but it was necessary first to dispose of Po-ssü in marriage before she could make her own arrangements. Now there lived in the same village a local braggart called Chuang who had been a constant admirer of Po-ssü, and hearing at this juncture that her mother wanted to marry again but wished first of all to marry off her daughter, he was extremely pleased and promptly commissioned a friend to announce that he wanted to apply for Po-ssü as a concubine. Her

mother being desirous at this time of marrying off Po-ssü at the earliest possible opportunity, what did she care whether it was to be wife or concubine? All she wanted was to get a master for her and be done with it. But when she came to consult Po-ssü the latter said to her mother, 'Isn't the reason of the parting between us two that we may be saved from death by starvation and escape with our lives? If you give me to a man as his concubine won't it be like jumping out of a flat basket into a hole? If you compare the two alternatives, is there much of a preference? Were I to follow my own inclinations I should prefer to marry Hsiang Shêng, for at any rate we shall live as husband and wife.' Her mother thoroughly approved of Po-ssü's suggestion, so she promptly sent someone to find Hsiang Shêng and mention the matter to him. .

It was fortunate that just at this time Hsiang Shêng had lost his wife and had not yet married again, so when he heard this joyful news about Po-ssü he was highly delighted and set to work as hard as he could to raise the needful and to carry out arrangements. He had just brought Po-ssü as a bride to his home when the man Chuang heard of his having taken her to wife, and he flew into a great rage and went gesticulating all over the place, cursing him all he knew. 'He dares to steal away my best girl, does he? there isn't standing room for the two of us; if he exists then I don't, that's all,' said he, and one day while he was walking on the road he met Hsiang Shêng plump. Truly it was a case of 'one sight of the hated one makes the eye particularly bright,' and Chuang pointed at Hsiang Shêng and cursed him for all he was worth. Hsiang Shêng wouldn't submit to that

and cursed him back, whereupon Chuang shouted to his servants, 'Thrash him for me,' and at these words these blackguards of menials, really just like foxes assuming the majesty of tigers, gave Hsiang Shêng such a drubbing that he was eight parts dead, and when they had finished beating him they skedaddled at full speed. When Hsiang Kao heard the news of his elder brother having been beaten and ran off to have a look at him he found that the breath was already out of his body. Filled with rage and indignation he drew up a petition bringing an action against Chuang, but Chuang was too good a wirepuller, and there was no place from the prefecture and sub-prefecture at the top down to the under sub-prefecture and magistracy at the lower end in which he had not laid out money and bought connivance, so that wherever the petition went it was always disregarded. Hsiang Kao was thoroughly exasperated, and, said he, 'Though there is no place in which I can proclaim my wrongs I can still get a sharp sword and kill him, and even if I have to pay the forfeit of my life for his I shall anyhow give vent to my rage.' He thereupon proceeded to thrust a dagger into the bosom of his coat, hid himself on a hilly road in a place where the grass grew thick, and waited there for Chuang. But it had not occurred to him that as the days went on his scheme would gradually leak out, and Chuang got to know that someone wanted to do him an injury, so he took the most rigorous precautions for his safety. There was moreover in the village a professional athlete, a Fên-chou man, called Chiao T'ung, who was particularly fond of military exercises and could also shoot with the bow, and Chuang engaged him at a high salary to come and

act as his bodyguard. When Hsiang Kao saw this he realised that there really was no way of getting to work, but although this was so he never in the slightest degree relinquished his intention of killing Chuang, and still waited about every day by the side of the road, saying to himself that if by any chance Chuang should be off his guard he might possibly give him a stab. One very hot day he was hiding in the grass when there suddenly came a blast of cool wind. He lifted up his head to look, and there were peals of thunder and flashes of lightning coming up from the north west, and, in the turn of an eye, ha! ha! just see! high wind, heavy rain, great stones of hail just gave Hsiang Kao such a cruel buffeting that he was wet through and icy cold and itched and smarted unbearably. Now, on the slope of the hill there was a temple to the spirit of the mountain, and Hsiang Kao had nothing for it but to make an effort and drag himself to this temple for shelter. Fortunately the priest of the temple was an old acquaintance of his who in former days had been to the village to beg alms, and Hsiang Kao had given him money and food as well, so when the priest saw that Hsiang Kao's clothes were all wet he produced a Taoist robe and gave it to him saying, 'Kind Sir, you take off those wet clothes and dry them and wear this dry coat meanwhile which will serve in a small degree to fend off the cold.' Hsiang Kao took it from him, removed his wet clothes and changed into the priest's robe. He still felt cold, but there was no help for it, so he just bore it and waited for the weather to clear up. But he was that cold that he shivered all over and just squatted down with his body all huddled up, thinking to himself, 'This squatting

is like that of a dog, most unseemly to be sure! Now, who would have imagined that as he reflected thus a dreadful thing happened. His body grew all over striped and spotted fur, and his own form changed into that of a tiger, while the priest had disappeared he did not know where. Hsiang Kao was greatly alarmed, and was also very angry and indignant at the trick the priest had played upon him, but then his thoughts suddenly took another turn and he reflected that if by means of this shape he could get hold of his enemy and chew his flesh into a pulp and swallow him that wouldn't be bad. When his thoughts had reached this point his spirits rose, and he stood up, gave a stretch and a yawn, scratched an itching spot, shook his fur and stalked out from the temple a complete tiger in appearance. Down the hill he went, waving his tail, and as he wended his way with the grass and shrubs moving around him he felt very majestic indeed. When he had come to his old spot he noticed a corpse lying in the grass, and when he had had a look at it he saw it was his own body. Then he realised the situation. 'Blest if I'm not dead,' said he, 'and as there is no one to attend to this corpse the wild beasts and birds are sure to eat me piecemeal.' So the only thing to be done was to rake up the grass all round with his paws and cover up the corpse, he himself keeping guard over it.

Early next morning Chuang with a crowd of attendant blackguards passed by that way, and the tiger sprang savagely out from the grass, seized Chuang with his mouth, dragged him off his horse, held him down on the ground, just as a cat does when eating a mouse, and ate Chuang's head at a mouthful. When Chiao T'ung, the escort man,

saw that his master was being eaten by a tiger he hurriedly drew his bow, fitted an arrow, aimed at the tiger and let fly. Whiz it went and hit him full in the stomach, and, as they looked, the tiger gave one roll over and died.

At this crisis Hsiang Kao thought that he himself had been hit by the arrow and he got a great scare, but when he came to open his eyes and look, there he was still lying on a heap of grass as before, with a sort of vague feeling as if he had been dreaming and had just awakened from the dream. There was not a single joint or part of his body that did not ache, and it was only after another night had gone by that he was able to walk very slowly, and then he trudged wearily to his home resting I don't know how many times upon the way.

From the first, when Hsiang Kao's home folks found that he did not come home for several nights in succession, they were very uneasy, and just when their agitation was at a climax and they were about to send people to look for him Hsiang Kao turned up. They were all delighted and gathered round looking at him and asking questions, but Hsiang Kao was that tired he couldn't say a single word.

By this time the men in the street were all talking of Chuang's having been eaten by a tiger on the previous day, and all those of them who had heard the report and were acquainted with Hsiang Kao came along to tell him of the occurrence. After a few days had passed Hsiang Kao began to feel that he was progressing towards recovery, and then it was that he said to his home folk that the tiger was his transformation, proceeding to give them a detailed version of the strange story which from this beginning was passed on from one to another until it became

a sort of historical incident. It eventually got to the ears of Chuang's son, who came to the conclusion that Hsiang Kao must have monkeyed his father by black arts and brought about his death in this tragic way, so he lodged a plaint against Hsiang Kao in the District Magistrate's court.

Now, I ask you, how could the Magistrate place any credence in such mad talk as that of a man changing into a tiger and eating people? He naturally drove Chuang's son away and took no notice of him, making him enter into a bond admitting that he had falsely accused an innocent person.

CURSING THE DUCK.

There was a resident in the Pai-chia village to the west of the capital whose name was Wang. This old Wang had been a gourmand all his life, but there was one thing about him; although he could not be reckoned a poor man he couldn't bear to spend money. If he could eat at other people's expense his mouth never stopped going until he had filled his stomach full, but if it was a case of eating his own things that was another matter altogether, for, as he objected to spending money in the purchase of good food, the only thing he could do was to make shift with something to satisfy his hunger and be done with it.

One day old Wang saw some ducks that were kept by a neighbour of his called Liu sunning themselves outside his door half asleep and half awake. These ducks were very glossy and sleek and were also fat and large; truly most appetising they appeared, and after looking at them for a long time old Wang's greed was provoked and almost involuntarily he pounced upon one of them and carried it in his arms into the house where he forthwith killed it and put it into a pot to boil. When it was properly boiled he ate it and derived much satisfaction

from the meal. Thought he to himself, 'The way in which I stole old Liu's duck to-day and ate it was capital. The duck is now in my inside, and all the ducks reared by old Liu will get by and bye in the same way into my inside.' That night old Wang slept until midnight and then woke with an itching sensation all over him which was unbearable, and when daylight came and he had a look, there was a pretty go! Quills of feathers had grown out all over his body, and before noon had come they had grown into a mass of white duck's feathers. Not only did it pain him unbearably when he plucked them out, but there was another curious thing; the more he pulled them out the more luxuriantly did they grow. When old Wang saw that this treatment was unsatisfactory he did not venture to go on plucking them out and went to bed in a state of utter dejection. He lay on his bed for a long time tossing about from side to side unable to sleep, but at last he did get to sleep and then he dreamed a dream. He dreamt that a man came and said to him, 'This complaint of yours is a punishment from Heaven upon you for stealing a duck, and, if you want to get well from your complaint, unless you get the original owner of the lost duck to curse freely before your face you never will recover.'

Now this Mr Liu, the owner of the lost duck, was a simple, honest, quiet sort of a man who never could quarrel with people, much less curse them open-mouthed, and when old Wang went off early in the morning to his house to see him Mr Liu invited him to come in and sit down, asking him what his business was. 'It was your establishment that lost a duck, wasn't it Sir?' said old

Wang. 'Yes, it was my establishment that lost it,' replied Mr Liu, 'but it is a matter of very small importance; why do you mention it?' 'You shouldn't speak like that Sir about losing a duck,' said old Wang. 'As a matter of fact it was old Li who lives to the west of you that stole it and ate it, and you really must take and give him a swearing at and caution him a bit, for, if you don't curse him, he will get into the habit of stealing them later on, and what will you do then?'

Reader, what do you suppose was old Wang's idea in shifting the blame on some one else's shoulders? The person who spoke to him in his dream had used the expression 'curse before your face,' but he had never said definitely who was to be cursed, and old Wang thought to himself that if he himself owned up, and by any possible chance old Liu were not only to curse him but also were to send him to the police station, this would be adding penalty to penalty, wouldn't it? And so he dragged in someone else, thinking that if he could work old Liu up to curse someone else in his presence his duck's feather-growing complaint would be cured. What did he care whether other people were wronged or not? But who would have realised that when Mr Liu heard him say that his duck was stolen by the man Li, he was not in the least put out and said, 'To offend one's neighbours for the sake of a single duck! that would not be right. If old Li has eaten it he has eaten it; it doesn't matter.'

When old Wang heard these words of Mr Liu the feathers growing on his body began to itch worse than ever, and when he perceived that Mr Liu objected to curse people he got excited, and as there was nothing

else for it he knelt down before Mr Liu and made the k'o-t'ou. 'It was really I, Sir,' said he, 'who stole this duck of yours and ate it, and in one night I contracted a retributory disease and grew all over with duck's feathers. During the night a fairy came and told me that I need not expect the duck's feathers all over me to fall out except I got the owner of the duck to give a sound cursing. I said just now that it was old Li out west that stole the duck, thinking that if you cursed him a bit to me this complaint of mine would get well, but as you object to offend a neighbour there is nothing for it but for me to tell the truth and own up that I stole it. I beg you Sir just to curse me that my complaint may be cured, but I must ask you Sir to put a little extra energy into it,' When he had finished speaking he again made the k'o-t'ou several times to Mr Liu and begged him to hurry up and curse him.

When Mr Liu heard this story of old Wang's he laughed heartily and said, 'I curse people! Well, really, I never! But this is easily settled; I wish you would come over Sir and let me see the feathers that have grown on your body.' Old Wang opened his coat for Mr Liu to see. Right enough, with the exception of his face, which remained as usual, there wasn't a spot on the whole of old Wang's body that was not white feathers.

Then Mr Liu said, 'Please sit down Sir while I think at leisure of a few swear words to curse you with.' Old Wang saw that the situation was not satisfactory, for if he was invited to sit down and wait while ways were slowly thought of by Mr Liu for cursing him he could not possibly get well soon of his complaint, so he got

more impatient than ever and down again he went on his knees, banged his head on the ground and clutched Mr Liu by the leg at the same time, bawling and crying as he did so. Then Mr Liu did get into a real temper and said, 'You son of Belial, you scabby-headed tortoise, you evil smelling muddy egg, I wish you'd roll to blazes out of this!'

This was enough. Before he had finished speaking the feathers on old Wang's body all fell out and were scattered over the floor and he was cured. He was highly delighted and went away with ten thousand thanks to Mr Liu.

THE CHINESE LANGUAGE.

VOLUME II. — PART II.

NOTES.

THE TIGER OF CHAO CH'ÈNG.

趙	<i>chao</i> ¹	a proper name.
虎	<i>hu</i> ³	a tiger, commonly called 老虎
一	<i>i</i> ¹	}
家	<i>chia</i> ¹	
子	<i>tsü</i>	} two individuals. A family consists of so many "mouths". 他們家裏有五口人, there are five people (male or female) in their family. 人口. individuals in a family.
兩	<i>liang</i> ³	
口	<i>k'ou</i> ³	
人	<i>jên</i> ²	
租	<i>tsu</i> ¹	to rent, lease.
場	<i>ch'ang</i> ³	an open space. }
院	<i>yüan</i> ⁴	a court yard. } a threshing floor.
仗	<i>chang</i> ⁴	to depend upon, to fight.
打	<i>ta</i> ³	here, to cut or collect.
柴	<i>ch'ai</i> ²	} firewood, kindling.
火	<i>huo</i> ³	
過	<i>kuo</i> ⁴	} to pass one's days, to subsist.
日	<i>jih</i> ⁴	
子	<i>tsü</i>	.
列	<i>lieh</i> ⁴	to arrange in order. }
位	<i>wei</i> ⁴	gentlemen. } gentlemen, all you gentlemen.

苦	<i>k'u³</i>	bitterness, poverty.	
一	<i>i¹</i>	directly.	
清	<i>ch'ing¹</i>	clear.	} very early in the morning.
早	<i>tsao³</i>	early.	
好	<i>hao³</i>	} in order that she might prepare.	
做	<i>tso⁴</i>		
平	<i>p'ing²</i>		
西	<i>hsi¹</i>	level with the west; nearly sundown.	
可	<i>k'o³</i>	but.	} and then.
就	<i>chiu⁴</i>	then.	
着	<i>chao²</i>	} got impatient, or annoyed.	
急	<i>chi²</i>		
挂	<i>chu³</i>	to prop.	}
上	<i>shang⁴</i>	upon.	
拐	<i>kuai³</i>	a staff.	
棍	<i>kun⁴</i>	a stick.	}
子	<i>tzü</i>		
央	<i>yang¹</i>	to entreat.	} to entreat, appeal to for help.
告	<i>kao⁴</i>	to appeal.	
街	<i>chieh¹</i>	a street.	} a neighbour.
坊	<i>fang¹</i>	a lane.	
給	<i>kci³</i>	here, as frequently, for, on behalf of.	
到	<i>tao⁴</i>	} here, as often, implies the unexpected. The neighbour might have objected but, <i>tao</i> , on the contrary, he very kindly went.	
倒	<i>tao³</i>		
趕	<i>kan³</i>	to drive.	} promptly.
緊	<i>chin³</i>	pressing, urgent.	
的	<i>ti</i>	ly.	

愛 <i>ai</i> ⁴	here, was wont to.	
堆 <i>tui</i> ¹	a heap, to heap.	
破 <i>p'o</i> ⁴	torn, broken.	} torn, tattered, rotten.
爛 <i>lan</i> ⁴	boiled to a rag.	
扁 <i>pien</i> ³	flat.	} a flat carrying pole carried on the
擔 <i>tan</i> ¹	to carry a burden.	
斧 <i>fu</i> ³	} an axe.	
子 <i>tzu</i>		
滿 <i>man</i> ³	full.	} the whole ground.
地 <i>ti</i> ⁴	ground.	
血 <i>hsieh</i> ³	blood.	
叫 <i>chiao</i> ⁴	to cause.	} was taken by the tiger in his mouth, chiao prefixed to a verb makes it passive.
老 <i>lao</i> ³	old.	
虎 <i>hu</i> ¹	tiger.	
給 <i>kei</i> ³	give.	
叨 <i>tiao</i> ¹	to seize with the mouth.	
死 <i>ssu</i> ³	dead.	} she went off into a swoon and came to again.
去 <i>ch'ü</i> ⁴	go.	
活 <i>huo</i> ²	alive.	
來 <i>lai</i> ²	come.	
如 <i>ju</i> ²	as.	} the same as, like.
同 <i>t'ung</i> ²	same.	
瘋 <i>feng</i> ¹	} demented.	
了 <i>liao</i>		
知 <i>chih</i> ¹	} a District magistrate.	
縣 <i>hsien</i> ⁴		
跪 <i>kuei</i> ⁴	to kneel.	

喊 <i>han³</i>	to cry aloud.	}	shouting out her grievances.
冤 <i>yii¹</i>	aggrieved.		
枉 <i>wang³</i>	wrong, oppressed, in vain.		
坐 <i>tso⁴</i>	to sit, take a seat.	}	took his seat on the bench.
堂 <i>t'ang²</i>	a hall, seat of judgment.		
衙 <i>ya²</i>	*a court, office.	}	official underlings, runners, lictor
役 <i>i⁴</i>	an official underling.		
站 <i>chan⁴</i>	to stand.	}	stood erect.
立 <i>li⁴</i>	erect, to establish.		
說 <i>shuo¹</i>	to say.	}	uttered the words, ejaculated.
一 <i>i¹</i>	a.		
聲 <i>shêng¹</i>	sound.	}	ruined in fortune.
兒 <i>êrh</i>	broken.		
破 <i>p'o⁴</i>	property,	}	to pass one's existence,
業 <i>yeh⁴</i>	occupation.		
度 <i>tu⁴</i>	to pass, get through.	}	to manage to live.
命 <i>ming⁴</i>	life, existence.		
一 <i>i¹</i>	}	people of the same family.	
家 <i>chia¹</i>			
兒 <i>êrh</i>			
無 <i>wu²</i>	not, nothing.	}	your worship.
倚 <i>i³</i>	to lean against, depend upon.		
靠 <i>k'ao⁴</i>	to lean against, depend upon.	}	grace, favour, bounty.
太 <i>t'ai⁴</i>	great.		
爺 <i>yeh²</i>	mister.	}	a rule, law.
恩 <i>ên¹</i>	grace, kindness.		
典 <i>tien³</i>	a rule, law.	}	

斷	<i>tuán</i> ⁴	to judge, decide, positively.	
告	<i>kao</i> ⁴	to bring an action or accusation against.	
老	<i>lao</i> ³	old.	} stupid with age.
糊	<i>hu</i> ²	} stupid.	
塗	<i>t'u</i> ²		
王	<i>wang</i> ²	a prince, ruler.	} the law, laws.
法	<i>fa</i> ³	a law.	
制	<i>chih</i> ⁴	to rule, regulate.	
一	<i>i</i> ²	} strength.	} with one continuous effort.
個	<i>ko</i> ⁴		
勁	<i>chin</i> ⁴		
兒	<i>êrh</i>		
喊	<i>han</i> ³	to shout, call out.	} to over-awe by bawling, threaten with the majesty of the law.
嚇	<i>ho</i> ⁴	to frighten.	
怪	<i>kuai</i> ⁴	very.	} very much to be compassionated. <i>kuai</i> here, as often, is used in the sense of very, or much. <i>k'o</i> is here used adverbially.
可	<i>k'o</i> ³	can.	
憐	<i>lien</i> ²	pity.	
的	<i>ti</i>		
聽	<i>t'ing</i> ¹	to await.	} await a summons.
傳	<i>ch'uan</i> ²	to summon.	
罷	<i>pa</i> ⁴	a final particle implying doubt, or command, or an invitation.	
死	<i>ssü</i> ³	dead.	} narrow minded, obstinate. <i>hsin yen</i> , the heart's core; a heart dead to impression.
心	<i>hsin</i> ¹	heart.	
眼	<i>yen</i> ³	eye.	
兒	<i>êrh</i>		
非	<i>fei</i> ¹	not. Here, short for 除非	except, unless.

出	<i>ch'u'</i>	to issue.	{	to issue a warrant. <i>na jèn p'iao</i> , a
票	<i>p'iao</i> ⁴	a ticket.		warrant for arrest.
皂	<i>tsao</i> ⁴	black.	{	a police runner, lictor.
隸	<i>li</i> ⁴	a jailer, an official attendant.		
打	<i>ta</i> ³	verb of action.	{	to salute by bending the knee or kneeling on one knee.
千	<i>ch'ien</i> ¹	a salute by bending the knee.		
兒	<i>êrh</i>			
派	<i>p'ai</i> ⁴	to send.	{	to send on official duty or employment.
差	<i>ch'ai</i> ¹	to send, appoint, depute.		
使	<i>shih</i> ³	to employ.		
怎	<i>tsên</i> ³		{	what kind of business, what it was all about.
麼	<i>mo</i>			
回	<i>hui</i> ²			
事	<i>shih</i> ⁴			
回	<i>hui</i> ²	here, to reply, or report to a superior.		
即	<i>chi</i> ²	immediately.	{	thereupon, then and there.
就	<i>chiu</i> ⁴	then.		
醒	<i>hsing</i> ³	to awake.	{	had recovered from his drink.
了	<i>liao</i>			
酒	<i>chiu</i> ³	wine, strong drink.		
一	<i>i</i> ¹		{	directly he saw, when once he saw.
瞧	<i>ch'iao</i> ²			
見	<i>chien</i> ⁴			
後	<i>hou</i> ⁴	after.		
悔	<i>hui</i> ³	repentance, to repent.	{	to repent, repentance.
糖	<i>t'ang</i> ²	to ward off.		
塞	<i>sai</i> ¹	to fill up, close, cork up.	{	to put off with excuses, to defer by excuses.

沒	<i>mei</i> ²	not.	}	it did not give him thought, did not worry him, or absorb his thoughts.
在	<i>tsai</i> ⁴	in.		
意	<i>i</i> ⁴	attention.		
回	<i>hui</i> ²	back.	}	to hand back, to return for cancellation.
繳	<i>chiao</i> ³	to hand in, deliver up.		
惱	<i>nao</i> ³	anger, indignation, to get angry.		
着	<i>cho</i> ²	to become, to manifest.	}	became agitated, manifested uneasiness.
慌	<i>huang</i> ¹	agitated, flustered.		
磕	<i>k'o</i> ¹	to knock, thump.	}	beat his head upon the ground, made a k'o-t'ou.
頭	<i>t'ou</i> ²	the head.		
打	<i>ta</i> ³	verb of action.	}	hunters.
獵	<i>lich</i> ⁴	to hunt wild animals.		
的	<i>ti</i>			
晝	<i>chou</i> ⁴	daylight, day-time.	}	day and night, daily and nightly.
夜	<i>yeh</i> ⁴	night.		
的	<i>ti</i>	ly.		
窟	<i>k'u</i> ¹	a hole, cavern.	}	a hole.
窿	<i>lung</i> ²	a hole.		
藏	<i>ts'ang</i> ²	to hide.		
怎	<i>tsen</i> ³	how.	}	whatever happened.
麼	<i>mo</i>			
樣	<i>yang</i> ⁴	fashion.		
鎖	<i>hsiao</i> ¹	to melt, dissipate.	}	fulfilled his mission.
差	<i>ch'ai</i> ¹	a mission.		
影	<i>ying</i> ³	a shadow, trace, vestige.	}	
兒	<i>êrh</i>			

這 <i>chê⁴</i>	thus.	{	this coming about, this eventuality, so it came about.
麼 <i>mo</i>			
一 <i>i¹</i>	a		
來 <i>lai²</i>	come.	}	
苦 <i>k'u³</i>	{	made it hard on. <i>k'u</i> is here a verb.	
了 <i>liao</i>			
回 <i>hui²</i>	{	to report.	
話 <i>hua⁴</i>			
仍 <i>jêng²</i>	still, still as before.		
討 <i>t'ao³</i>	to demand, solicit.	{	begging for an extension of time.
限 <i>hsien⁴</i>	a limit, limit of time.		<i>hsien</i> short for 展限 <i>chan³</i> <i>hsien⁴</i> , to extend the limit of time.
板 <i>pan³</i>	{	boards, or bamboo slats with which offenders are beaten.	
子 <i>tsü</i>			
一 <i>i¹</i>	{	successive.	one succession, successively.
連 <i>lien²</i>			
有 <i>yu³</i>	{	had a grievance, was a wronged individual.	
冤 <i>yüan¹</i>			
東 <i>tung¹</i>	east.	{	one of the five sacred mountains.
嶽 <i>yüeh⁴</i>	a mountain.		Commonly called 泰山 T'ai shan.
一 <i>i¹</i>	{	side.	at one and the same time.
邊 <i>pien¹</i>			
禱 <i>tao³</i>	to pray.	{	praying.
告 <i>kao⁴</i>	to announce.		
蹲 <i>tun¹</i>	to squat.		
猜 <i>ts'ai¹</i>	to guess.		

顧 <i>ku</i> ⁴	to look, regard,	}	had no time to think about, had no attention for.
不 <i>pu</i>	care for.		
得 <i>tê</i> ²	not.		
	could.		
投 <i>t'ou</i> ²	to present, give	}	surrender yourself before the court, present yourself for trial.
案 <i>an</i> ⁴	oneself up, hit.		
	the court, a case at law, table of justice.		
仿 <i>fang</i> ³	to copy, imitate.	}	as it were, seemingly.
佛 <i>fu</i> ²	like, indistinctly.		
鎖 <i>so</i> ³	to lock, fetters, a lock.	}	a chain, chains.
鍊 <i>lien</i> ⁴	to melt metals, refine.		
子 <i>tzü</i>			
脖子 <i>po</i> ²	} the neck.		
子 <i>tzü</i>			
套 <i>t'ao</i> ⁴	an envelope,	}	to fit on, harness as a horse to a cart.
上 <i>shang</i> ⁴	noose, to fit on.		
審 <i>shên</i> ³	on.		
	to try, judge, investigate.		
交 <i>chiao</i> ¹	to hand over, inter-	}	to hand over a completed task, to acquit oneself of a duty.
差 <i>ch'ai</i> ¹	change, intercourse.		
	service, duty.		
覺 <i>chüeh</i> ²	to feel, perceive.	}	felt surprised, <i>hsin li</i> , in heart.
詫 <i>ch'a</i> ⁴	to brag.		
異 <i>i</i> ⁴	strange.		
立 <i>li</i> ⁴	immediately.	}	immediately.
刻 <i>k'o</i> ⁴	time.		
原 <i>yüan</i> ²	original.	}	the plaintiff.
告 <i>kao</i> ⁴	to accuse.		
貓 <i>mao</i> ¹	a cat.		

驚 <i>ching¹</i>	to frighten, threaten, alarm.	}	the stick or wand with which the magistrate struck the table to call the court to attention, or to strike terror into witnesses.
堂 <i>t'ang²</i>	a hall, court.		
木 <i>mu⁴</i>	wood.		
拍 <i>p'ai¹</i>	to clap, pat or strike.		
家 <i>chia¹</i>	is here used in an indefinite sense, as in 人家, people or persons.		
償 <i>ch'ang²</i>	to repay.	}	to forfeit a life for a life.
命 <i>ming⁴</i>	life.		
並 <i>ping⁴</i>	and, also, all.	}	besides, moreover.
且 <i>ch'ieh³</i>	moreover.		
當 <i>tang¹</i>	to act as, serve as.		
開 <i>k'ai¹</i>	to open.	}	as an act of grace, out of my bounty.
恩 <i>ên¹</i>	bounty, grace, favour.		
摘 <i>chai¹</i>	to pluck, pull off.	}	to remove, take off; used of the hat etc., but not of clothes.
下 <i>hsia⁴</i>			
來 <i>lai²</i>			
抵 <i>ti²</i>	to oppose, substitute.	}	to pay the penalty of one's life for taking that of another person.
償 <i>ch'ang²</i>	see above.		
一 <i>i¹</i>	} a deer.		
隻 <i>chih¹</i>			
鹿 <i>lu⁴</i>			
撿 <i>chien³</i>	to pick up, select.	}	picked it up.
起 <i>ch'i³</i>			
來 <i>lai²</i>			
剝 <i>pao¹</i>	to flay, peel.		

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狼	<i>hên³</i>		
覺	<i>chüeh²</i>	perceived, felt.	} gave her a considerable feeling of surplus. Felt she had a good balance.
敷	<i>fu¹</i>	ample, to spread.	
餘	<i>yü²</i>	remainder.	
扔	<i>jêng¹</i>	to throw.	} to throw down.
下	<i>hsia⁴</i>	down.	
由	<i>yu²</i>	from, by.	} from this time forward.
此	<i>ts'ü³</i>	this.	
但	<i>tan⁴</i>	only, but.	
感	<i>kan³</i>	grateful, to influence.	} to be grateful for.
激	<i>chi¹</i>	gratitude, to stimulate.	
窻	<i>ch'uang¹</i>	a window.	} a window.
戶	<i>hu⁴</i>	a door.	
不	<i>pu²</i>	} not afraid of people, tame, domesticated.	
怕	<i>p'a⁴</i>		
人	<i>jên²</i>		
攢	<i>tsan³</i>	to put away, collect, amass.	} put by, saved up.
下	<i>hsia⁴</i>		
發	<i>fa¹</i>	to despatch.	} to attend a funeral, to escort to the grave.
送	<i>sung⁴</i>	to escort.	
墳	<i>fên²</i>	a grave, tomb.	} a burial ground, cemetery.
地	<i>tí⁴</i>	ground.	
埋	<i>mai²</i>	to bury.	
叫	<i>chiao⁴</i>	to call.	} to cry aloud, cry out.
喚	<i>huan⁴</i>	to call out.	
饞	<i>ch'an²</i>	greedy, gluttonous.	

誤 <i>wu</i> ⁴	erroneous, false.	}	by mistake, inadvertently.
心 <i>hsin</i> ¹	heart, mind.		
中 <i>chung</i> ¹	in.		
既 <i>chi</i> ⁴	since.	}	when it came to, when it came to pass.
至 <i>chih</i> ⁴	to arrive.		
士 <i>t'u</i> ³	local.	}	local bad characters.
匪 <i>fei</i> ³	vagabonds, banditti.		
專 <i>chuan</i> ¹	sole, special.		
欺 <i>ch'i</i> ¹	to deceive, impose upon, insult.	}	to oppress, impose upon.
負 <i>fu</i> ⁴	to turn the back upon, to bear on the back.		
孤 <i>ku</i> ¹	an orphan, solitary.		

Students of Chinese invariably complain of the difficulty they find in connecting their sentences. Words or isolated phrases are generally easy to remember, but when it comes to putting them together they cannot fit them in satisfactorily. The difficulty is one that can naturally only be overcome by practice, but a few hints may possibly simplify matters. It will probably not occur to any reader of these stories to take stock of the characters that most frequently recur, but if this process is applied to the foregoing story it will be found that the character 就 occurs no less than twenty eight times, 可 taking the next place with eighteen and 給 with fifteen repetitions. If we add to these 的 and 了, and throw in 叫 as the indicator of passive verbs, we shall have some of the materials necessary for joining sentences together. 'Good old *Chiu*,' as he deserves to be called, takes an easy first place as an important auxiliary and will prove a faithful friend in time of need. He should never be lost sight of, for he will seldom fail to come to the rescue. If an 'and' is wanted, *chiu* will do the trick. He will help one out with 'then,' and he will supply a future tense upon occasion. He will often stand for 'but' and generally for 'only.' 'Which' or 'who' can almost always be rendered by 的 if it is put in the proper place. 給 in most instances will do duty in place of 'for,' and 'the' is rendered by 這 or 那. Never try to render 'it' by 他. As a rule the word need not be expressed at all, but if it must be, then repeat the noun to which 'it' refers. There are occasions upon which 他 can be applied to inanimate objects, but they are so few that for purposes of study they may be ignored.

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Beginners are apt to forget that Chinese sentences cannot be rammed into an English mould. This point has been emphasised in Volume I, and the object of the verbatim translation which accompanies each exercise in that volume was to illustrate that fact and to show what transposition is necessary when turning English into Chinese. This is so important a matter that it is worth while once more to remind the student that it is a safe process when a Chinese sentence evidently does not hang properly together to turn the English end for end and to try it backwards. It will not by any means invariably go backwards, but it will be found that an inversion of the order of certain words at least will almost always put matters straight. The English translation that accompanies these stories does not profess to be a verbatim rendering of the Chinese text, but the translator ventures to think that it is close enough to the original to illustrate the manner in which the auxiliary words in an English sentence are rendered in Chinese. The best way of all, however, to get hold of the 'dodge,' if it may so be called, of stringing sentences together is to read the Chinese text over and over again until it is branded on the memory. The student need not always read it himself; indeed it is not advisable that he should continually do so. He should make his 'teacher' read it aloud to him time and again until he has caught the rhythm and the emphasised intonation. The tone of every word, it should be borne in mind, is not enunciated when speaking Chinese. A large proportion of words is given no tone at all, and it is just the ability to put the tone emphasis on the right words and to couple certain of them together as if they consisted of

two, or even three syllables, which makes the difference between a good and a bad speaker. This facility can only be obtained by listening constantly to the reading of a Chinese teacher who endeavours to put some spirit into his reading. If a teacher drones or reads in a slovenly manner the best thing to do is to get rid of him.

THE PUPILS OF THE EYE THAT TALKED.

瞳 <i>t'ung²</i>	the pupil	} the pupil of the eye. Probably so called because of the reflection of the image of the person in the eye looked at.
人 <i>jên²</i>	of the eye.	
語 <i>yu³</i>	language, sayings, speech, words; in literary language, to speak.	
棟 <i>lien⁴</i>	a lilac flower tree. Not often used.	
品 <i>p'in³</i>	degree, rank, to test.	} conduct, behaviour.
行 <i>hsing²</i>	action.	
風 <i>f'ng¹</i>	wind, usage, custom.	} custom, usage.
俗 <i>su²</i>	common, vulgar.	
清 <i>ch'ing¹</i>	pure, clear.	} the spring festival; the day for worshipping at graves.
明 <i>ming²</i>	bright.	
節 <i>chieh²</i>	a joint, a festival.	
家 <i>chia¹</i>	} every family.	
家 <i>chia¹</i>		
打 <i>ta³</i>	verb of action.	} to dress up, dressed.
扮 <i>pan⁴</i>	to dress up.	
齊 <i>ch'i²</i>	even, regular, complete.	} orderly, neat, complete.
整 <i>chêng³</i>	whole, complete, entire.	
踏 <i>t'a⁴</i>	to step on, trample on.	
青 <i>ch'ing¹</i>	green, azure.	

用 <i>yung</i> ⁴	to employ.	} to work, be diligent, make an effort.
功 <i>kung</i> ¹	work, meritorious service.	
何 <i>ho</i> ²	what, which, why, who.	} .what objection is there? what harm is there?
妨 <i>fang</i> ¹	to impede, interfere with, harm.	
人 <i>jên</i> ²		} a crowd. 一羣人 a crowd of people.
羣 <i>ch'ün</i> ²	a flock, herd, crowd.	
那 <i>na</i> ⁴	that.	} that side, from that side, over there, the side. } other side, in the distance.
邊 <i>pien</i> ¹	side.	
輛 <i>liang</i> ⁴	the 'Numerative' of carts.	
車 <i>ch'ê</i> ¹		} the cloth or stuff coverings that fit over the upper framework of a Chinese cart.
圍 <i>wei</i> ²	to surround.	
繡 <i>hsin</i> ⁴	to embroider, embroidery.	} embroidered, embroi- dery.
花 <i>hua</i> ¹	flowers.	
過 <i>kuo</i> ⁴	pass.	} the awning from the top of a cart that stretches over the animal's back.
涼 <i>liang</i> ²	cool.	
帳 <i>chang</i> ⁴	curtain.	
紗 <i>sha</i> ¹	gauze.	
簾 <i>lien</i> ²		} a screen, curtain, blind.
子 <i>tsü</i>		
套 <i>t'ao</i> ⁴	here, to harness.	} 套車 to harness a horse to a carriage, to get the carriage ready.
一 <i>i</i> ¹		
頭 <i>t'ou</i> ²		} a mule.
騾 <i>lo</i> ²		
子 <i>tsü</i>		
雪 <i>hsüeh</i> ³	• snow.	
使 <i>shih</i> ³	to employ.	} to employ, <i>shih huan jên</i> , a servant, employé.
喚 <i>huan</i> ⁴	to call.	

丫 <i>ya</i> ¹	forked. }	a serving maid. So called on account	
頭 <i>t'ou</i> ²	a head. }	of the two plaits into which a young	
棗 <i>tsao</i> ³	the Chinese date or jujube. }	girl's hair is plaited.	
驕 <i>liu</i> ²	a bay horse. }	a chesnut-coloured	
長 <i>chang</i> ³	to grow. }	horse.	
的 <i>ti</i>	}	not, had <i>grown</i> good looking, but <i>was</i> good looking.	
好 <i>hao</i> ³			
看 <i>k'an</i> ⁴			
趕 <i>kan</i> ³	when.		
美 <i>mei</i> ³	handsome, beautiful. }	of handsome appearance.	
貌 <i>mao</i> ⁴	appearance.		
平 <i>p'ing</i> ²	ordinary. }	in his ordinary life, in the course	
生 <i>shêng</i> ¹	life, existence. }		
足 <i>tsu</i> ²	enough, fully.	of his life.	
忽 <i>hu</i> ¹	suddenly. }	suddenly.	
然 <i>jan</i> ²	as it were. }		
野 <i>yeh</i> ³	rustic, savage. }	a boorish youth.	
小 <i>hsiao</i> ³	a youth. }		
子 <i>tzü</i>			
直 <i>chih</i> ²	straight, straight on; who keeps on.		
回 <i>hui</i> ²	to turn. }	next, after which.	
頭 <i>t'ou</i> ²	the head. }		
那 <i>na</i> ³	which. }	where?	
塊 <i>k'uai</i> ⁴	a bit, place. }		
兒 <i>êrh</i>			
混 <i>hun</i> ⁴	muddy, dull. }	disorderly, dissolute, a bad	
賬 <i>chang</i> ⁴	an account, a bill. }		
		lot.	

賊 <i>tsei</i> ²	a thief, rebel, robber.	} a person with the appearance of a thief, a villainous looking person, a sneakish person.
頭 <i>t'ou</i> ²	head.	
賊 <i>tsei</i> ²		
腦 <i>nao</i> ³	brains, the head.	
芙 <i>fu</i> ²	} the hibiscus flower.	
蓉 <i>jung</i> ²		
仙 <i>hsien</i> ¹	genii.	} fairies, the 'immortals' of Taoism and Buddhism.
人 <i>jên</i> ²		
少 <i>shao</i> ⁴	young.	} a young gentleman, the son of a person of social distinction or rank.
爺 <i>yeh</i> ²	mister.	
娘 <i>niang</i> ²	a mother.	} a wife's family.
家 <i>chia</i> ¹	home.	
以 <i>i</i> ³	to take.	} to consider, take to be.
爲 <i>wei</i> ²	to be.	
任 <i>jên</i> ⁴	an official post, to permit.	} to allow, permit, at will.
憑 <i>p'ing</i> ²	proof, at the will or pleasure of.	
耍 <i>shua</i> ³	to play, trifle with.	} to sport or wanton with.
戲 <i>hsi</i> ⁴	theatricals, to play, sport with.	
彎 <i>wan</i> ¹	curved, to curve, bend.	} bent down.
下 <i>hsia</i> ⁴		
腰 <i>yao</i> ¹	the loins, waist.	
抓 <i>chua</i> ¹	to grab, seize.	
轍 <i>chê</i> ²	a track, wheelrut.	
一 <i>i</i> ¹	} a handful.	
把 <i>pa</i> ³	to grasp.	

照	<i>chao</i> ⁴	to reflect, illumine, towards.	}	in his face.
着	<i>cho</i>			
臉	<i>lien</i> ³	face.		
上	<i>shang</i> ⁴		}	was just in the act of.
正	<i>chêng</i> ⁴	just, in the act of.		
在	<i>tsai</i> ⁴			
𡇗	<i>tai</i> ¹	silly, foolish, idiotic.	}	suddenly, unawares, unexpectedly.
冷	<i>lêng</i> ³	cold.		
不防的	<i>pu</i> ⁴ <i>fang</i> ² <i>ti</i>	to guard, defend.		
眯的	<i>mi</i> ² <i>ti</i>	blinded, obscured.	}	which blinded, blinding.
睜	<i>chêng</i> ¹	to open the eyes wide.		
不開眼	<i>pu</i> ⁴ <i>k'ai</i> ¹ <i>yên</i> ³	to open. the eye.		
擦揉	<i>ts'a</i> ¹ <i>jou</i> ²	to rub. to rub with the hand.	}	to rub with the hands.
連人帶車	<i>lien</i> ² <i>jên</i> ² <i>tai</i> ⁴ <i>ch'ê</i> ¹	together with, both. people. and. carriage.		
磨翻	<i>mo</i> ² <i>fan</i> ¹	to grind, to smart. to turn over or up.		
過	<i>kuo</i> ⁴		}	to turn back or over.

眼 <i>yen³</i>	eye.	} the eyelids.
皮 <i>p'i²</i>	skin.	
眼 <i>yen³</i>	a pearl, bead.	} the ball of the eye.
珠 <i>chu¹</i>		
兒 <i>êrh</i>		
夜 <i>yeh⁴</i>	night.	
更 <i>kêng¹</i>	more, still more.	
簾 <i>su⁴</i>	a fine sieve.	} as if passed through a sieve.
簾 <i>su⁴</i>		
的 <i>ti</i>		
眼 <i>yen³</i>	the eye.	} tears.
淚 <i>lei⁴</i>	tears.	
直 <i>chih²</i>	straight on end.	
漸 <i>chien¹</i>	gradually.	} gradually, by slow degrees. Note that when two words of the same tone come together one or other of them is modified. As, <i>man¹ man⁴ ti</i> , gradually; <i>hao³ hao¹ ti</i> , carefully, properly; <i>tsao² wan³</i> , sooner or later.
漸 <i>chien⁴</i>		
的 <i>ti</i>		
往 <i>wang³</i>	towards.	
大 <i>ta⁴</i>	big.	} grew large.
裏 <i>li³</i>	in.	
長 <i>chang³</i>	grow.	
足 <i>tsu²</i>	enough, fully.	
銅 <i>t'ung²</i>	brass, copper.	
右 <i>yu⁴</i>	the right, right hand.	
如 <i>ju²</i>	as, if.	} like, as if, the same as if.
同 <i>t'ung²</i>	same.	
扣 <i>k'ou⁴</i>	to hit, stick on, strike with the knuckles, deduct.	

螺 <i>lo²</i>	spiral.	}	a periwinkle.
蝸 <i>shih¹</i>	a spiral shell.		
壳 <i>k'o¹</i>	}	}	a shell.
兒 <i>êrh</i>			
藥 <i>yao⁴</i>	medicine.	}	a medical prescription, a medical
方 <i>fang¹</i>	a prescription.		
治 <i>chih⁴</i>	to heal, treat a disease, direct, govern.		
效 <i>hsiao⁴</i>	efficacious, to imitate.	}	efficacious, succesful in re-
驗 <i>yen⁴</i>	to inspect.		
甚 <i>shên²</i>	}	}	anything.
麼 <i>mo</i>			
成 <i>ch'êng²</i>	}	}	became.
了 <i>liao</i>			
瞎 <i>hsia¹</i>	blind.	}	a blind man. Note that a blind man is al-
子 <i>tzû</i>			
煩 <i>fan²</i>	troubled, to trouble, grieved.	}	grieved, dejected,
悶 <i>mên⁴</i>	dejected.		
炕 <i>k'ang⁴</i>	a stove dais heated by flues.		
思 <i>ssü¹</i>	to reflect.	}	to reflect.
想 <i>hsiang³</i>	to think.		
光 <i>kuang¹</i>	}	}	the name of a Buddhist Sutra.
明 <i>ming²</i>			
經 <i>ching¹</i>			
解 <i>chieh³</i>	to unloose, libérate, mitigate.		
災 <i>tsai¹</i>	disaster, calamity.	}	disaster, serious troubles or
難 <i>nan⁴</i>	trouble, difficulty.		

教	<i>chiaó</i> ⁴	{	teach it to him. Observe the use of <i>kei</i> in the sense of "to".	{	in the beginning, at the first start.
給	<i>kei</i> ³				
他	<i>t'a</i> ¹				
起	<i>ch'i</i> ³	{	to commence.	{	in the beginning, at the first start.
初	<i>ch'u</i> ¹				
嫌	<i>hsien</i> ²	dislike, to dislike.			
煩	<i>fan</i> ²	{	trouble, annoyance.	{	dry, boresome.
燥	<i>tsao</i> ⁴				
安	<i>an</i> ¹	{	quiet, repose.	{	tranquil, quiet, at ease.
逸	<i>i</i> ⁴				
蹺	<i>p'an</i> ²	{	to sit cross-legged.	{	cross-legged, to sit cross-legged.
着	<i>cho</i>				
腿	<i>t'ui</i> ³				
靜	<i>ching</i> ⁴	the leg.			
一	<i>i</i> ²	{	stillness, quiet, repose.	{	a string of.
串	<i>ch'uan</i> ⁴				
捻	<i>nien</i> ³	{	to nip with the fingers, twist, tell beads.	{	beads, a rosary.
珠	<i>chu</i> ¹				
如	<i>ju</i> ²	{	as.	{	thus.
此	<i>ts'ü</i> ³				
清	<i>ch'ing</i> ¹	{	pure, clear.	{	quiet, solitary, reposeful.
靜	<i>ching</i> ⁴				
噲	<i>wêng</i> ¹	quiet.			
噲	<i>wêng</i> ¹	a humming or buzzing noise.			
黑	<i>hei</i> ¹	{	black.	{	pitch dark. Observe the duplication of a word as an intensive. <i>ch'i</i> (or <i>ch'ü</i>), <i>hei</i> , pitch dark.
漆	<i>ch'i</i> ¹				
漆	<i>ch'i</i> ¹				
的	<i>ti</i>				

悶 <i>mên⁴</i>	boredom.	} one is bored to death.
死 <i>ssî³</i>	die.	
人 <i>jên²</i>	people.	
左 <i>tso³</i>	the left hand, the left.	
接 <i>chieh¹</i>	to take over, meet, catch,	} a sound in continuation. <i>chieh-cho shuo</i> , to go on to say, to meet one remark with another.
聲 <i>shêng¹</i>	come in succession, receive.	
兒 <i>êrh</i>	sound.	
偕 <i>tso²</i>	or <i>tsan²</i> .	} we two.
們 <i>mên</i>		
何 <i>ho²</i>	what, why.	} why not?
不 <i>pu⁴</i>		
消 <i>hsiao¹</i>	to thaw, melt, dissipate.	
悶 <i>mên⁴</i>	dull.	} a feeling of monotony.
氣 <i>ch'i⁴</i>	air, temper.	
罷 <i>pa⁴</i>	here, a particle implying invitation.	
鼻 <i>pi²</i>	the nose.	} the nostrils.
子 <i>tzu</i>		
眼 <i>yen³</i>	the eye.	} to itch, itching.
癢 <i>yang³</i>	to itch.	
癢 <i>yang³</i>		
爬 <i>p'a²</i>	to creep, crawl.	
待 <i>tai⁴</i>	to treat, to wait.	
鑽 <i>tsuan¹</i>	to bore, pierce, a drill.	
眼 <i>yen³</i>	} the socket of the eye.	
眶 <i>k'uang⁴</i>		

他 <i>t'a¹</i>	}	one of them.	
們 <i>mên</i>			
一 <i>i²</i>			
個 <i>ko⁴</i>	}	precious.	
珍 <i>chên¹</i>			
珠 <i>chu¹</i>			
蘭 <i>lan²</i>	}	a general term for orchidaceous plants.	} the name of a flower.
早 <i>han⁴</i>			
澆 <i>chiao¹</i>			
拾 <i>shih²</i>	}	to pick up, put in order.	} to attend to, put in order, repair.
掇 <i>to⁴</i>			
打 <i>ta³</i>			
顧 <i>ku⁴</i>	}	to look at, care for.	} could' not attend to, could not pay heed to, could not concern himself with.
不 <i>pu⁴</i>			
了 <i>liao³</i>			
方 <i>fang¹</i>	}	then.	} just now.
纔 <i>ts'ai²</i>			
果 <i>kuo³</i>			
然 <i>jan²</i>	}	as it were.	} actually, really was.
藏 <i>ts'ang²</i>			
豆 <i>ton⁴</i>			
兒 <i>êrh</i>	}	a bean.	
影 <i>ying³</i>			
綽 <i>ch'o⁴</i>			
飛 <i>fei¹</i>	}	to fly.	} <i>ying-ying ch'o-ch'o</i> , vague, misty.

蜜 <i>mi</i> ⁴	honey.	}	a bee.
蜂 <i>fêng</i> ¹	a bee, wasp, to swarm.		
兒 <i>êrh</i>		}	an ant.
螞 <i>ma</i> ³	an ant.		
蟻 <i>i</i> ³	an ant.	}	convenient.
方 <i>fang</i> ¹			
便 <i>pien</i> ⁴	convenient, ready to hand.	}	not so good as, better to.
不 <i>pu</i> ⁴	not.		
如 <i>ju</i> ²	as.	}	each person, each one.
各 <i>ko</i> ⁴			
人 <i>jén</i> ²		}	a wall.
一 <i>i</i> ¹			
垛 <i>to</i> ²	a target, pile, the Numerative of walls.	}	then, presently, to accord with.
牆 <i>ch'iang</i> ²	a wall,		
遂 <i>sui</i> ²		}	to scratch.
抓 <i>chua</i> ¹	to scratch, seize, grab.		
撓 <i>nao</i> ²	to scratch, tickle.	}	ornaments.
擺 <i>pai</i> ³	to spread out, distribute.		
設 <i>shê</i> ⁴	to place, establish, suppose.	}	disclosed.
窟 <i>k'u</i> ¹	a hole, cave.		
窿 <i>lung</i> ²	a hole.	}	disclosed.
露 <i>lou</i> ⁴	to expose, disclose.		
出 <i>ch'u</i> ¹	out.	}	a pepper seed, peppercorn.
來 <i>lai</i> ²			
花 <i>hua</i> ¹	a flower.	}	seed.
椒 <i>chiao</i> ¹	pepper.		
籽 <i>tzü</i> ³	seed.		

男 <i>nan²</i>	male.	} a man, a husband.
人 <i>jên²</i>		
但 <i>tan⁴</i>	but, only.	
照 <i>chao⁴</i>	according to.	} as before, according to pattern.
樣 <i>yang⁴</i>	fashion, pattern.	
兒 <i>êrh</i>		
搬 <i>pan¹</i>	to shift, move.	
賸 <i>shêng⁴</i>	to remain over, overplus. Interchangeable with 剩 <i>shêng⁴</i> , which is the correct form.	
也 <i>yeh³</i>	also.	} none the less, fairly, passably.
還 <i>hai²</i>	still.	
清 <i>ch'ing¹</i>	clear.	} clear, distinct.
楚 <i>ch'u³</i>	plain, distinct.	
除 <i>ch'u²</i>	} except.	
了 <i>liao³</i>		
釘 <i>ting⁴</i>	to nail. <i>ting⁴</i> , a nail.	

At the close of the notes to the preceding chapter the student was recommended to make his teacher read aloud to him. Much more might have been said on this subject, but as good advice, if given at any length in written form, is seldom read more than once and is then generally forgotten, it will probably have more effect if it is administered in small doses. If the student has followed the hint already given he will have noticed that the teacher, if he reads intelligently, will so emphasise certain words and certain tones as to impart a sing-song character to what he reads. Different readers will each have a certain style of their own, but in the main it will be identical in certain points. For the sake of illustration a few sentences of the foregoing story are 'Romanised' with the tone marks given of the words that should be emphasised, the tones of the less important words being omitted.

Ch'ang²-an ti⁴-fang yu³-ko nien⁴ shu¹-ti jên², hsing⁴ Fang¹,
 ming² Lien⁴, wo³-k'o wang⁴-liao t'a-shih na³-i Hsien⁴
 na³ i ts'un¹-li chu⁴. Chê⁴-ko jên³, hsüeh²-wên hên² hao³,
 k'o-shih p'in³-hsing yu³-i-tien³ rh mao²-ping, tsui⁴ ai⁴
 ch'iao² hao³- k'an-ti fu⁴ nü³. Chieh¹-shang jo-shih p'êng⁴-
 chien i-ko hao³-k'an-ti niang² rh-mên t'a pi⁴ tsai⁴ hou⁴-
 t'ou kên¹-cho ch'iao².

It will be noticed that, with two exceptions, and those in the case of two words in the third tone bracketed by a hyphen to show that they are treated as one word of two syllables, every word in the above short extract that carries a third tone is emphasised; also that in another instance where two third tone words are read as a dissyllable the first word takes a second tone. This fact suggests two rules which it is almost always safe to follow:

Make it a rule to emphasise all third tone words. When two third tone words follow each other, one of the two has got to give way to the other, and the first generally gives way to the second by adopting a first or a second tone or something between the two.

Sometimes, but not often, the second third tone gives way to the first, and then the second word takes a first tone, as in the expression 好好兒做 *hao³ hao¹-êrh tso⁴*, do it nicely or properly.

Again, it will be observed that there is not a single word in the above extract carrying a second tone which is not emphasised. This suggests another important rule.

Always emphasise second tone words. The emphasis will very rarely be misplaced.

Of the thirteen words in the above extract carrying a first tone only three are emphasised, and one is a proper name. Fourteen out of twenty-five fourth tone words are emphasised.

From the above facts it will be evident that the second and third tones are more important in some respects than the first and fourth, and the consequence is that every speaker of Chinese, be he student or adept, very soon gets to remember his second and third tones but goes very often wrong with his first and fourth tones. Amongst the most expert of speakers it is seldom, if ever, that one can be found who is sound on his first and fourth tones and does not often give a fourth tone where a first is required, or vice versa. The aggravating part of it is that the Chinese never make this mistake, for which no remedy can be suggested but constant practice. The student will find it a great help to remembering tones and emphasis

if he puts the mark against the characters in the Chinese text that are emphasised and brackets those characters together which are read as words of two or more syllables. He will also find it a useful but humiliating exercise to dictate Chinese sentences or passages to his teacher with which the latter is unfamiliar, to be written down by the teacher in Chinese. By this means he will soon discover how necessary it is to know his first and fourth tones, even though they are not emphasised, as well as his second and third.

Another error into which everyone is liable to fall is to apply the fourth tone to words which he wishes to emphasise, as one invariably does in English. When a Chinese emphasises a word he never fails to give it its proper tone.

THE SOWING OF THE PEARS.

鄉	<i>hsiang</i> ¹	a village, the country.	}	an old countryman, a rustic, a country bumpkin.
下	<i>hsia</i> ⁴			
老	<i>lao</i> ³	old. :		
推	<i>t'ui</i> ¹	to push, put forward, refuse.	}	was pushing.
着	<i>cho</i>	ing.		
一	<i>i</i> ¹	}		a barrow load. 車子, or 小車子, a wheelbarrow.
車	<i>ch'ê</i> ¹			
子	<i>tsü</i>			
梨	<i>li</i> ²	a pear, pears.		
上	<i>shang</i> ⁴	to.	}	going to sell them at the market town.
鎮	<i>chên</i> ⁴	a market town.		
市	<i>shih</i> ⁴	a market.		
上	<i>shang</i> ⁴	on, at.		
去	<i>ch'ü</i> ⁴	to go.		
賣	<i>mai</i> ⁴	sell.		
味	<i>wei</i> ⁴	flavour, taste, smell.		
全	<i>ch'üan</i> ²	all, complete, perfect.		
道	<i>tao</i> ⁴	here, Taoist.	}	a Taoist priest.
士	<i>shih</i> ⁴	a scholar, gentleman.		

湊	<i>ts'ou⁴</i>	to collect, bring together, join in, edge up to.	
跟	<i>kên¹</i>	to follow, with.	} before, in front of, to the front.
前	<i>ch'ien²</i>	front.	
磨	<i>mo²</i>	to importune.	} to bother, importune.
煩	<i>fan²</i>	to bother.	
沒	<i>mei²</i>		} nowhere to settle, dead broke, no means of subsistence.
落	<i>lao⁴</i>	to settle, light as a bird.	
兒	<i>êrh</i>		
買	<i>mai³</i>	} cannot afford to buy, cannot rise to the purchase of.	
不	<i>pu⁴</i>		
起	<i>ch'i³</i>		
看	<i>k'an⁴</i>	to see, regard, have regard for.	} <i>k'an</i> is here used in the sense of to have consideration for.
他	<i>t'a¹</i>	him.	
饞	<i>ch'an²</i>	greedy, gluttonous.	
諸	<i>chu¹</i>	all.	
出	<i>ch'u¹</i>	forth.	} products, produce.
產	<i>ch'an³</i>	to produce.	
對	<i>tui⁴</i>	towards, opposite, in front of.	
大	<i>ta⁴</i>	} all.	} the whole company, the whole lot.
家	<i>chia¹</i>		
夥	<i>huo³</i>	a company.	
嘗	<i>ch'ang²</i>	to taste.	
核	<i>ho²</i>	a pip, kernel.	
挖	<i>wa¹</i>	to scoop out.	
掩	<i>yen³</i>	to shade, hide from view, cover over.	} covered it up.
上	<i>shang⁴</i>	up, over.	

圈	<i>ch'üan¹</i>	a circle, to encircle.	} a circle.
子	<i>tzü</i>		
芽	<i>ya²</i>	a shoot, sprout.	} shoots, buds.
兒	<i>êrh</i>		
隨	<i>sui²</i>	following after.	} followed on to, proceeded to.
後	<i>hou⁴</i>	after.	
跟	<i>kên¹</i>	to follow.	} went on to, proceeded to.
着	<i>cho</i>		
結	<i>chieh²</i>	to form.	
菓	<i>kuo³</i>	} fruit. Also written 果.	
子	<i>tzü</i>		
熟	<i>shou²</i>	ripe.	} ripe.
了	<i>shu²</i>	familiar, intimate.	
了	<i>liao</i>		
摘	<i>chai¹</i>	to pluck, pull off.	} to pluck, as fruit.
下	<i>hsia⁴</i>	down.	
來	<i>lai</i>		
分	<i>fên¹</i>	to distribute. <i>fên⁴</i> , a share.	
斧	<i>fu³</i>	} an axe.	
子	<i>tzü</i>		
砍	<i>k'an³</i>	to cut with an axe or sword.	
斷	<i>tuan⁴</i>	to cut, break off, decide.	} broken off.
了	<i>liao</i>		
連	<i>lien²</i>	both.	} both branches and leaves.
枝	<i>chih¹</i>	branches.	
帶	<i>tai⁴</i>	and.	
葉	<i>yeh⁴</i>	leaves.	

扛 <i>k'ang</i> ²	to carry on the shoulder.	
起 <i>ch'i</i> ³	to begin.	} from the commencement, from the very first.
先 <i>hsien</i> ¹	first.	
衆 <i>chung</i> ⁴	all.	} everybody.
人 <i>jên</i> ²		
熱 <i>jo</i> ⁴	*hot.	} bustle, fun.
鬧 <i>nao</i> ⁴	bustle.	
瞪 <i>têng</i> ⁴	to open the eyes wide, to stare.	} staring open-eyed.
着 <i>cho</i>		
眼 <i>yen</i> ³		
纔 <i>ts'ai</i> ²	then, just then, only just.	
照 <i>chao</i> ⁴	to reflect light.	} to attend to, look after.
管 <i>kuan</i> ³	to look after.	
哈 <i>ha</i> ¹	to laugh loudly, to yawn.	} ha! ha!
哈 <i>ha</i> ¹		
把 <i>pa</i> ⁴	a handle.	
急 <i>chi</i> ²	excited, hurried, anxious.	} hastily.
忙 <i>mang</i> ²	haste, hurry.	
追 <i>chui</i> ¹	to pursue.	
角 <i>chiao</i> ³	a corner, angle. <i>chüeh</i> ² , a horn.	
折 <i>shê</i> ²	to snap, break off. <i>chê</i> ² , to deduct.	
扔 <i>jêng</i> ³	to throw away.	
追 <i>chui</i> ¹	to pursue.	} could not catch him up.
不 <i>pu</i> ²	not.	
上 <i>shang</i> ⁴	up.	
抱 <i>pao</i> ⁴	to carry in the arms, cherish.	} to feel resentment, grumble, complain.
怨 <i>yüan</i> ⁴	resentment.	

羞	<i>hsiu</i> ¹	shame, ashamed.	
垂	<i>ch'ui</i> ²	to hang down.	
喪	<i>sang</i> ⁴	to destroy, lose.	} dejected, disappointed. Read <i>sang</i> ⁴ - <i>ch'i</i> .
喪	<i>sang</i> ¹	to mourn.	
氣	<i>ch'i</i> ⁴	spirits.	
編	<i>pian</i> ¹	to weave, fabricate, compose, plait.	
故	<i>ku</i> ⁴	cause, old, ancient.	} a story, something past. Read <i>ku</i> ⁴ - <i>shih</i> .
事	<i>shih</i> ⁴	affair.	
擔	<i>tan</i> ¹	a carrying pole, to carry	} to undertake the res- ponsibility of guaran- teeing, to go bail for.
		on the shoulders, sustain.	
保	<i>pao</i> ³	to guarantee.	

It has earlier been explained that when two words of the third tone come together one has to give way to the other and that, as a general rule though not always, the first third tone takes a second tone, or something between a first and second tone. When two fourth tone words come together in a compound word, or are repeated, the first word may drop its tone altogether, or may take a first tone, or the first word may retain its tone and the second word drop its tone altogether, or take a first tone. In some combinations these variations are a matter of local custom, but there are two words, — one and 不 not, the intonation of which in the Peking dialect varies according to fixed rule. When used alone — is a first tone word, and 不 when used alone is a fourth tone word, but both words take the fourth tone when preceding words in a first, second or third tone, and the second tone when preceding words in the fourth tone. Or, to state the rule as concisely as possible, 'i¹ one and pu⁴ not, are four before one two three, but always two before four.'

The following examples will serve as an illustration of the tone variations above referred to.

早早兒起來	<i>tsao² tsao³-êrh ch'i³-lai</i> , get up very early.
僅僅的殼咯	<i>chin² chin³-ti kou⁴-lo</i> , barely enough.
一管筆	<i>i⁴ kuan² pi³</i> , a pen.
好好兒的做	<i>hao³ hao¹-êrh-ti tso⁴</i> , do it nicely, or carefully.
慢慢兒的走	<i>man⁴ man¹ êrh-ti tsou³</i> , walk slowly.
賣弄	<i>mai⁴-nung</i> , to show off.
式樣	<i>shih⁴-yang</i> , a pattern, fashion, manner.
暗暗的	<i>an⁴ an¹-ti</i> , stealthily, secretly.

他們一個一個的來了 *t'a¹-mên i² ko⁴ i² ko-ti lai²-liao*,
they came one by one.

他一來了我們就吃飯 *t'a¹ i⁴ lai²-liao wo³-mên chin⁴*
ch'ih¹ fan⁴, we will dine directly
he comes.

我一瞧見他就知道他不行 *wo³ i⁴ ch'iao²-chien t'a*
chin⁴ chik¹-tao t'a pu⁴
hsing², directly I saw him
I knew he wouldn't suit.

一舉兩得 *i⁴ chu³ liang³ t'ê²*, to kill two birds with one
stone.

五十一 *weu³-shih i¹*, fifty one.

第五十一個 *ti⁴ weu³-shih i²-ko*, the fifty-first.

你說的不錯 *ni³ shuo¹-ti pu² ts'o⁴*, you are quite right in
what you say.

那不是我的 *na⁴ pu²-shih wo³-ti*, that is not mine.

那個不對 *na⁴-ko pu² tui⁴*, that is not correct.

他不來 *t'a¹ pu⁴ lai²*, he is not coming.

我不管 *wo³ pu⁴ kuan³*, I don't care.

我不理他 *wo³ pu⁴ li³ t'a*, I don't take any notice of him.

不介 *pu¹-chieh*, no, it is not so.

THE TAOIST PRIEST OF LAO SHAN.

臨	<i>lin</i> ²	to descend, approach, draw near.	
淄	<i>tsü</i> ¹	the name of a river.	
行	<i>hang</i> ²	a row.	} the seventh son, the seventh in the order of sons.
七	<i>ch'i</i> ¹		
世	<i>shih</i> ⁴	a generation, an age, the world.	} an old family.
家	<i>chia</i> ¹	family.	
子	<i>tsü</i> ³	a son, progeny.	} young people.
弟	<i>ti</i> ⁴	a younger brother.	
由	<i>yu</i> ²	from.	
小	<i>hsiao</i> ³	} a little boy.	} from his childhood or youth.
兒	<i>êrh</i>		
修	<i>hsin</i> ¹	to cultivate, repair, pare, as the nails.	} to practise austerities, more particularly the austerities of Taoism which, by a process of physical and mental refinement, either defer death, or by overcoming it altogether secure the immortality and the supernatural powers of the 仙人 or Taoist immortal.
煉	<i>lien</i> ⁴	to melt, to refine metals by fire.	
得	<i>tê</i> ²	to obtain.	
道	<i>tao</i> ⁴	'he 'Way' of Taoism.	

had obtained the 'Way',
had become an immortal.

神	<i>shên²</i>	spirits, animal spirits, spiritual.	} spirits, fairies, the immortals of Taoism.
仙	<i>hsien¹</i>	fairies, genii.	
頂	<i>ting³</i>	top, summit, most.	
座	<i>tso⁴</i>	a seat, the Numerative of temples.	
齊	<i>ch'i²</i>	even, regular, complete.	} orderly, neat.
整	<i>chêng³</i>	whole, complete, entire.	
蒲	<i>p'u²</i>	rushes.	} a hassock made of rushes.
團	<i>t'uan²</i>	a ball, a lump, collected together.	
打	<i>ta³</i>	} a Buddhist and Taoist term for reverie, or sitting in thoughtless silence.	
座	<i>tso⁴</i>		
清	<i>ch'ing¹</i>	clear, pure.	} cheerful, lively, sprightly.
爽	<i>shuang³</i>	lively, cheerful.	
凡	<i>fan²</i>	all, common, mortal.	
講	<i>chiang³</i>	to discuss, explain.	
師	<i>shih¹</i>	a master, teacher.	} father in the faith.
父	<i>fu⁴</i>	father.	
施	<i>shih¹</i>	to act, confer upon, apply.	} a donor, contributor, subscriber to clerical objects.
主	<i>chu³</i>	master.	
嬌	<i>chiao¹</i>	delicate, tender.	} delicately brought up, accustomed to the comforts of life.
生	<i>shêng¹</i>	life.	
慣	<i>kuan⁴</i>	accustomed, habitual.	
養	<i>yang</i>	to nurture.	
不	<i>pu⁴</i>	not.	
如	<i>ju²</i>	as.	
誠	<i>ch'êng²</i>	true, honest, sincere.	} true of heart, sincere, in sincerity.
心	<i>hsin¹</i>	heart.	

疑 <i>i²</i>	to doubt, suspect.	} to doubt, suspect, be suspicious.
惑 <i>huo⁴</i>	to delude, doubt.	
既 <i>chi⁴</i>	} since, as.	
然 <i>jan²</i>		
徒 <i>t'u²</i>	a pupil, disciple.	} a disciple, an apprentice.
弟 <i>ti⁴</i>	younger brother.	
客 <i>k'o⁴</i>	a guest.	} a guest hall, guest chamber.
堂 <i>t'ang²</i>	a hall.	
聚 <i>chi⁴</i>	to assemble.	} all assembled.
齊 <i>ch'i²</i>	complete.	
彼 <i>pi³</i>	that.	} mutually.
此 <i>tz'ü³</i>	this.	
行 <i>hsing²</i>	to perform.	
問 <i>wên⁴</i>	to ask.	} to interrogate, ask after. Introductory questions on first meeting, such as names, ages, etc.
訊 <i>hsün⁴</i>	to interrogate.	
禮 <i>li³</i>	ceremonies, formalities, observances.	
散 <i>san⁴</i>	to disperse.	
把 <i>pa¹</i>	Numerative of axes etc.	
條 <i>t'iao²</i>	Numerative of carrying poles etc.	
扁 <i>pien³</i>	flat, a tablet.	} a porter's pole.
擔 <i>tan¹</i>	a pole, to carry on the shoulder.	
根 <i>kên¹</i>	Numerative of ropes etc.	
讓 <i>jang⁴</i>	to invite, call upon, permit, yield.	
師 <i>shih¹</i>	a preceptor.	} brothers in the faith, fellow disciples, pupils of one teacher.
兄 <i>hsiung¹</i>	elder brother.	
弟 <i>ti⁴</i>	younger brother.	

遵 <i>tsun</i> ¹	to obey.	
頃 <i>tun</i> ⁴	a meal, to bow the head.	
功 <i>kung</i> ¹	merit, service, work.	} a task, work, lessons, studies.
課 <i>k'o</i> ⁴	to examine, a task.	
累 <i>lei</i> ⁴	fatigue, trouble, weary.	
皸 <i>ts'un</i> ¹	cracked, chapped.	} rough and cracked.
裂 <i>lieh</i> ⁴	to split, crack.	
受 <i>shou</i> ⁴	to suffer.	} that cannot be endured, cannot be stood.
不 <i>pu</i> ⁴		
來 <i>lai</i> ²		
的 <i>ti</i>		
納 <i>na</i> ⁴	to pay, as taxes, to receive.	} to enjoy happiness.
福 <i>fu</i> ²	happiness, prosperity, felicity.	
落 <i>lao</i> ⁴	to drop, light, set, as the sun.	
貼 <i>t'ieh</i> ¹	to stick on, attach to.	
轉 <i>chuan</i> ³	to turn round.	} in a turn of the eye, in a moment.
轉 <i>chuan</i> ⁴	to revolve.	
眼 <i>yen</i> ³	the eye.	
伺 <i>tz'ü</i> ⁴	to wait upon.	} to wait upon, be in attendance on.
候 <i>hou</i> ⁴	to wait for.	
享 <i>hsiang</i> ³	to enjoy.	
並 <i>ping</i> ⁴	together with, united, moreover.	} moreover, besides.
且 <i>ch'ieh</i> ³	besides.	
盡 <i>chin</i> ⁴	to exhaust, empty.	
量 <i>liang</i> ⁴	capacity, limit. <i>liang</i> ² , to measure.	
打 <i>ta</i> ³	} to make fun of people, a jest, to humbug, make a fool of.	
哈 <i>ha</i> ¹		
哈 <i>ha</i>		

搶	<i>ch'iang</i> ³	to rob by violence, to snatch.
斟	<i>chên</i> ¹	to pour out wine, to deliberate.
納	<i>na</i> ⁴	to receive.
罕	<i>han</i> ³	rare, scarce.
嫦	<i>ch'ang</i> ²	the name of the lady who stole the elixir of life, and was banished to the moon and turned into a three legged toad.
娥	<i>o</i> ²	
陪	<i>p'ei</i> ²	to bear a person company.
隨	<i>sui</i> ²	to follow.
手	<i>shou</i> ³	the hand.
候	<i>k'uai</i> ⁴	ready to hand, lying to hand.
子	<i>tzü</i>	
一	<i>i</i> ¹	chopsticks, the Numerative of which is 根.
扔	<i>jêng</i> ³	
美	<i>mei</i> ³	beautiful, handsome.
滿	<i>man</i> ³	whole, full, fully.
尺	<i>ch'ih</i> ³	a linear foot.
一	<i>i</i> ¹	equally, the same.
般	<i>pan</i> ¹	
腰	<i>yao</i> ¹	the waist, loins.
瘦	<i>shou</i> ⁴	thin, emaciated.
脖子	<i>po</i> ²	the neck, throat.
子	<i>tzü</i>	
一	<i>i</i> ¹	at one and the same time.
邊	<i>pien</i> ¹	
唱	<i>ch'ang</i> ⁴	to sing.
耍	<i>shua</i> ³	to play, play with, wave about, brandish.
舞	<i>wu</i> ³	to gesticulate, posture, dance.

to pirouette
while wav-
ing the arms.

簫	<i>hsiao</i> ¹	a flageolet, clarinet.	
管	<i>kuan</i> ³	a tube, flute.	
敢	<i>kan</i> ³	to dare.	{ sure enough if it wasn't! why, bless me! How the words come to have this meaning no satisfactory explanation can be discovered.
情	<i>ch'ing</i> ²	feelings.	
拍	<i>p'ai</i> ¹	to clap, pat.	{ to clap the hands.
手	<i>shou</i> ³	the hands.	
宴	<i>yen</i> ⁴	a feast, banquet.	{ a banquet.
會	<i>hui</i> ⁴	an assemblage.	
有	<i>yu</i> ³	has.	{ pleasurable, enjoyable.
趣	<i>ch'ü</i> ⁴	pleasure, enjoyment, relish.	
送	<i>sung</i> ⁴	to send, see off.	{ to escort, see off.
行	<i>hsing</i> ²	to go.	
鏡	<i>ching</i> ⁴	{ a mirror.	
子	<i>tsü</i>		
昏	<i>hun</i> ¹	obscure, dull, dim.	
暗	<i>an</i> ⁴	dark, secret.	
仍	<i>jêng</i> ²	still, as before.	{ as of old, as before.
舊	<i>chiu</i> ⁴	old.	
圓	<i>yüan</i> ²	round.	
吃	<i>ch'ih</i> ¹	to eat.	{ eaten to repletion, eaten enough.
飽	<i>pao</i> ³	satiated, satisfied.	
了	<i>liao</i>		
法	<i>fa</i> ³	a system, plan.	{ an art, trick, accomplishment.
術	<i>shu</i> ⁴	a device, artifice, art.	
念	<i>niên</i> ⁴	to study, think.	{ desire, idea, thought.
頭	<i>t'ou</i> ²		

辛 <i>hsin</i> ¹	bitter, 'grievous.	} affliction, hardship, suffering.
苦 <i>k'u</i> ³	bitterness, suffering.	
傳 <i>ch'uan</i> ²	to transmit.	} to impart, as in-
授 <i>shou</i> ⁴	to bestow, to impart, confer.	
能 <i>nêng</i> ²	can, able, ability.	} ability, capacity.
耐 <i>nai</i> ⁴	to endure.	
忍 <i>jên</i> ³	to endure, bear.	} couldn't bear it, couldn't stand it.
不 <i>pu</i> ²	not.	
下 <i>hsia</i> ⁴	down.	
去 <i>ch'ü</i> ⁴	go.	
告 <i>kao</i> ¹	to ask, ask permission.	} took leave.
辭 <i>ts'ü</i> ²	to decline, refuse, take leave of, dismiss.	
弟 <i>ti</i> ⁴	} your disciple.	} to be taught a calling.
子 <i>tsü</i> ³		
受 <i>shou</i> ⁴	to receive.	
業 <i>yeh</i> ⁴	a calling, occupation.	
福 <i>fu</i> ²	} felicity, happiness, prosperity.	
氣 <i>ch'i</i> ⁴		
枉 <i>wang</i> ³	useless, in vain.	
入 <i>ju</i> ⁴	to enter.	
成 <i>ch'êng</i> ²	* complete.	} the whole day long.
天 <i>t'ien</i> ¹	day.	
家 <i>chia</i> ¹		
起 <i>ch'i</i> ³	to rise, raise.	} to start on a journey.
身 <i>shên</i> ¹	*the body.	

稍 <i>shao</i> ¹	slightly, a little.	}	to a slight extent.
微 <i>wei</i> ¹	trifling, minute, a little.		
的 <i>ti</i>			
過 <i>i'ang</i> ⁴	a time.	}	walls, specially inner.
牆 <i>ch'iang</i> ²	a wall, also		
壁 <i>pi</i> ⁴	written 牆 a partition.		
擋 <i>tang</i> ³	to oppose, withstand, impede.	}	could not stop him.
不 <i>pu</i> ²			
住 <i>chu</i> ⁴	to stop.		
心 <i>hsin</i> ¹	heart.	}	absolutely contented.
滿 <i>man</i> ³	full.		
意 <i>i</i> ⁴	idea, aspirations.		
足 <i>tsu</i> ²	enough.		
咒 <i>chou</i> ⁴	a spell, incantation, to curse.		
徧 <i>pien</i> ⁴	a time, a turn.		
低 <i>ti</i> ¹	to lower, as the head, low.		
腦 <i>nao</i> ³	brains.	}	the head.
袋 <i>tai</i> ⁴	a bag.		
牆 <i>ch'iang</i> ²	a wall.	}	the foot of the wall.
根 <i>kên</i> ¹	a root.		
猶 <i>yu</i> ¹	irresolute, undecided.	}	irresolute, to hesitate.
豫 <i>yii</i> ⁴	beforehand.		
退 <i>t'ui</i> ⁴	to retreat, reject.		
撞 <i>chuang</i> ⁴	to strike against.		
擋 <i>tang</i> ³	to obstruct.	}	resistance.
幙 <i>mu</i> ⁴	a screen, tent.		

十 <i>shih²</i>			
分 <i>fên⁴</i>	a share, division, tenth part.		ten tenths, fully, thoroughly.
臨 <i>lin²</i>	to approach, about to.		
囑 <i>chu³</i>	to enjoin upon, give directions to.		
咐 <i>fu⁴</i>	to order, enjoin.		enjoined upon him, warned him, instructed him.
總 <i>tsung³</i>	collectively, the whole.		
得 <i>tei³</i>	must.		positively
正 <i>chêng⁴</i>	correct, regular.		
經 <i>ching¹</i>	past.		proper, respectable.
若 <i>jo⁴</i>	if.		
不 <i>pu⁴</i>	not.		
然 <i>jan²</i>	thus.		otherwise.
靈 <i>ling²</i>	intelligent, efficacious.		
盤 <i>p'an²</i>	a plate, dish.		
纏 <i>ch'an²</i>	to wind round, wrap up.		travelling expenses.
真 <i>chên¹</i>	true.		
正 <i>chêng⁴</i>	correct.		genuine.
不 <i>pu⁴</i>			
拘 <i>chiu¹</i>	to lay hold of.		it does not matter.
多 <i>to¹</i>	many, how much.		
異 <i>i⁴</i>	strange.		
怪 <i>kuai⁴</i>	strange, peculiar.		how strange, very strange.
學 <i>hsiao²</i>	to imitate.		
一 <i>i²</i>			give an illustration.
個 <i>ko⁴</i>			
楞 <i>lêng²</i>	an edge; here read <i>lêng⁴</i> and means precipitately.		

邦	<i>pang¹</i>	}	the sound of bumping.
噹	<i>tang¹</i>		
緊	<i>chin³</i>	}	close, closely.
跟	<i>kên¹</i>		
着	<i>cho</i>		
			follow.
			ing.
			closely following.
咕	<i>ku¹</i>	}	the sound of a crash.
咚	<i>tung¹</i>		
腦	<i>nao³</i>	}	brains.
門	<i>mên²</i>		
子	<i>tzü</i>		
			a door.
			the forehead.
響	<i>hsiang³</i>		a sound, to sound.
回	<i>hui²</i>	}	back.
擊	<i>chi¹</i>		
			to beat, strike.
			the recoil.
力	<i>li⁴</i>	}	strength.
量	<i>liang⁴</i>		
			capacity.
			strength, force.
摔	<i>shuai³</i>		to throw or dash down.
仰	<i>yang³</i>	}	to look upwards.
八	<i>pa¹</i>		
脚	<i>chiao³</i>		
子	<i>tzü</i>		
			eight.
			feet.
			on his back with his legs and arms sticking upwards.
胡	<i>hu²</i>	}	blindly, recklessly.
弄	<i>nung⁴</i>		
			to do, make.
			to make a fool of, cheat, deceive.
直	<i>chih²</i>	}	straight, to straighten.
不	<i>pu⁴</i>		
起	<i>ch'i³</i>		
			not.
			up.
			could not straighten herself.

扶 <i>fu</i> ²	to assist, support, hold up.	}	to help up.
起 <i>ch'i</i> ³	up, to get up.		
來 <i>lai</i> ²		}	to come to after a faint.
醒 <i>hsing</i> ³	to awake.		
過 <i>kuo</i> ⁴		}	to come to after a faint.
來 <i>lai</i> ²			
摩 <i>mo</i> ²	to touch, rub.		
包 <i>pao</i> ¹	to wrap up; here, a bump or swelling.		
鵝 <i>o</i> ²	a goose.		
恨 <i>hên</i> ⁴	to hate, hatred.		
混 <i>hun</i> ⁴	muddy.	}	a bad lot, low lot, dissolute.
賬 <i>chang</i> ⁴	a bill, account.		
而 <i>êrh</i> ²	and, yet.	}	and that was all, there was an end of it.
已 <i>i</i> ³	already, finished.		
良 <i>liang</i> ²	good, virtuous.	}	conscience.
心 <i>hsin</i> ¹	heart.		

Reference has several times been made in the foregoing notes to the Chinese teacher, but he is such an important individual and so much depends upon him that it is worth while to consider him a little farther. People are apt to regard the teacher from his comical and objectionable side, and to heap many objurgations upon him for what is considered to be his stupidity, his laziness or his want of ideas. But there is a pathetic side as well, for surely nothing can be more monotonous than to drag relays of students through the elements of Chinese at a salary which is certainly so small that no one with any prospect of more interesting work would be induced to accept it. The main difficulty with the teacher of course is that he does not know how to teach his own language, and the fact should be borne in mind that he is not so much an instructor as an individual from whom information has to be extracted, and that the student must make him impart this information in the way he wants and not in the way the teacher chooses to dispense it. Above all things the men who have taught or professed to teach relays of foreigners should be avoided. They certainly do know how to help the student over some difficulties, but ninety-nine per cent of them have discovered that it is simpler to talk down to the student's level than to address him as one Chinese would speak to another. The result is that the old hand talks a species of 'pidgin' Chinese which when once acquired is extremely difficult to get rid of. A fair test of the style of the Chinese that a teacher talks is whether or no Chinese who do not teach are understood as well as the teacher himself. If they are not, there is something wrong, and it would be well to change

the teacher. Personal experience leads the writer to the conclusion that the most useful teacher is the one who has never taught at all, provided that he can read and write fairly well. This sort of person can be handled more easily than the hack, for he will do what he is told, and if a systematic line of study is followed he will be of more service than the hack because he does not know how to talk foreigner's Chinese. *

Opinions naturally vary as to what this systematic line of study should be, but in the initial stages, at any rate, the basis of the study of Chinese must consist to a large extent of the revision of back work, for no one can profitably absorb more than ten or fifteen new characters a day. Constant revision of what has been learnt before should be the chief concern of the student, and a great deal of this revision should consist of reading aloud and being read to by the teacher. It is monotonous to a degree, as monotonous to the teacher as to the student, and here it is that the lazy teacher fails. He will not take the trouble to correct mistakes, especially of tone, and these mistakes become stereotyped if they are left alone. Some people make a great point of writing characters, and some examiners insist upon candidates being able to write some hundreds of characters as a condition of obtaining a pass certificate. In the opinion of the present writer this is a mistake. It is a mistake because it is only a very small proportion of foreign Chinese scholars who keep up the writing of characters after they have passed the examination test, and there is not one in a hundred who ever succeeds in composing a letter unaided, still less in writing the Chinese character in a style that would not

provoke the contempt of an educated native. Elegant handwriting is an art acquired by perhaps one or two foreigners only, and as Chinese is never written as it is spoken it seems waste of time that might be more profitably applied in other ways to insist upon a student of colloquial Chinese acquiring the facility to write a few hundred characters which he will forget more quickly than he has learnt how to write them. Ability to recognise a character at sight is surely sufficient, and the best way to do this is to read those that have been learnt again and again in their various combinations until they become fixed in the memory. Characters in common use will soon stick if they are constantly met with, and the more varied the combinations the more will the value of each character be appreciated. As has been said before, anyone who has a familiar acquaintance with two thousand characters has a fair stock in trade and is ready to make his way through any form of written colloquial Chinese that he may meet with; so the goal is in sight after a year or more of study. It is important to note that the above remarks should not be taken as a suggestion that it is unnecessary for the student to exercise himself in the writing of Chinese characters. He should certainly do so, for he will find it of immense benefit when he comes to study the written language, but for colloquial purposes reading is more essential than the ability to write a few hundred words.

The next point to be borne in mind — it has been remarked on before, but will bear repetition — is to learn to connect sentences together. More will be said on this point later on, but it is here suggested that the student will find it a valuable help if he constructs English sentences

from the English equivalents of the words he knows and writes them down in Chinese to the best of his ability. Here he gets practice at the same time in the writing of the character, and if he makes his teacher correct his attempts he will learn a good deal.

It is extremely difficult to get a teacher to talk spontaneously. This is hardly to be wondered at when it is remembered that he lives amongst entirely different surroundings, has entirely different interests and finds it very hard to make the student, at any rate at first, understand what he says. Little wonder then that the old hand puts what he wants to say in words and ways which experience has taught him the foreigner easily understands, and so saves both himself and his pupil trouble. Once more, avoid these delightfully easy men, for they are a delusion and a snare, and engage one who has not learnt the way to lift the foreigner over stiles. The way to make a teacher talk is to ask him questions. Prepare a list of questions before he comes, it does not matter on what subject, and fire them off at him. He is bound to talk then, for he must answer, and if he says he doesn't know, he can be told to find out and bring the answer next day. If what he says is not understood, make him write it down and spell it out carefully. Another good plan is to get him to write out in simple language of the ordinary novel style stories dug out from his memory or taken from some of the many well known books of Chinese stories, and to spell these out yourself. Your teacher is not going to do much overtime work for the salary he gets, but the judicious bestowal of a gratuity for each new story will stimulate his energies considerably. If that won't work, teach him Picquet

or get him to teach you some Chinese card games, and see if that process does not loosen his tongue and your own. These are but one or two of many suggestions that might be made for loosening a teacher's tongue. It will certainly not loosen it to tell him to talk without suggesting topics of conversation.

THE TALKING OF THE BIRDS.

州	<i>chou</i> ¹	a Department or Sub-prefecture.	
化	<i>hua</i> ⁴	to change, convert.	} to solicit subscriptions for the repair of temples.
緣	<i>yüan</i> ²	origin, cause, affinity.	
贖	<i>sheng</i> ⁴	overplus.	} leavings, broken victuals.
飯	<i>fan</i> ⁴	food.	
過	<i>kuo</i> ⁴	over.	} to be grateful. Not, as might be supposed, could not get over the idea.
意	<i>i</i> ⁴	idea.	
不	<i>pu</i> ²	not.	
去	<i>ch'ü</i> ⁴	go.	
火	<i>huo</i> ³	fire.	} fire, a conflagration.
災	<i>tsai</i> ¹	disaster.	
唎	<i>shua</i> ¹	to preen the feathers.	
毛	<i>mao</i> ²	fur, feathers.	
黃	<i>huang</i> ²	yellow.	} a golden oriole.
鵲	<i>li</i> ²	an oriole.	
救	<i>chiu</i> ⁴	to rescue.	
瘋	<i>fêng</i> ¹	mad, crazy.	
餓	<i>ch'êng</i> ¹	to distend the stomach by over-eating, to over-eat oneself.	

胡 <i>hu²</i>	wildly.	}	to talk nonsense, nonsense.
說 <i>shuo¹</i>	to speak.		
八 <i>pa¹</i>	eight.		
道 <i>tao⁴</i>	a road, to express.	}	all right, quietly, properly.
好 <i>hao³</i>			
好 <i>hao¹</i>			
兒 <i>êrh</i>			
的 <i>ti</i>			
憑 <i>p'ing²</i>	proof, evidence.	}	on the evidence of, on the faith of.
着 <i>cho</i>			
癡 <i>ch'ih²</i>	stupid, silly, idiotic.	}	to take precautions against.
防 <i>fang²</i>	to guard against.		
備 <i>pei⁴</i>	to prepare.		
蠟 <i>la⁴</i>	wax.	}	a wax or tallow candle.
燈 <i>têng¹</i>	a lamp.		
着 <i>chao²</i>	caught fire.	}	
起 <i>ch'i³</i>			
來 <i>lai²</i>			
了 <i>liao</i>			
接 <i>chieh¹</i>	to connect.	}	adjoining, in succession.
連 <i>lien²</i>	to connect.		
信 <i>hsin⁴</i>	to believe.	}	to believe in, have confidence in.
服 <i>fu²</i>	to submit, obey.		
稱 <i>ch'êng¹</i>	to designate, compliment, weigh.	}	the sixth of the moon. The first ten days of the month have <i>ch'u</i> prefixed.
吱 <i>chih¹</i>	• to hum, chirp.		
初 <i>ch'u¹</i>	to begin, commencement.		
六 <i>liu⁴</i>	six.		

養	<i>yang</i> ³	to nourish, rear, give birth to.	
傷	<i>shang</i> ¹	to injure, injury.	
某	<i>mou</i> ³	a certain person.	} a certain family, somebody's house.
家	<i>chia</i> ¹	a household, family.	
產	<i>ch'an</i> ³	to give birth to, to produce.	
一	<i>i</i> ²		
對	<i>tui</i> ⁴	to match, a pair.	} twins. The chinese speak of twins. as 'a pair' of twins.
雙	<i>shuang</i> ¹	a pair, double.	
生	<i>shêng</i> ¹	to be born.	
兒	<i>êrh</i>		
倆	<i>lia</i> ³	two, both.	
傳	<i>ch'uan</i> ²	to transmit, a story.	} to pass on from mouth to mouth.
說	<i>chuan</i> ⁴	a record.	
說	<i>shuo</i> ¹		
新	<i>hsin</i> ¹	new.	} fresh, a novelty.
鮮	<i>hsien</i> ¹	fresh.	
聽	<i>t'ing</i> ¹	to listen, obey.	} an official orderly.
差	<i>ch'ai</i> ¹	to depute, send on an official errand.	
羣	<i>ch'ün</i> ²	a flock, herd.	
鴨	<i>ya</i> ¹	} a duck.	
子	<i>tzü</i>		
嘎	<i>ka</i> ¹	to quack or cackle.	
亂	<i>luan</i> ⁴	confused, confusion, confusedly.	
叫	<i>chiao</i> ⁴	to call.	} to call out, cry, make a noise as an animal.
喚	<i>huan</i> ⁴	to call out, call.	
辯	<i>pan</i> ⁴	to quarrel.	} to quarrel.
嘴	<i>tsui</i> ³	the mouth, muzzle.	

偏	<i>p'ien</i> ¹	deflected.	} to be partial to, to favour.
向	<i>hsiang</i> ⁴	towards.	
妻	<i>ch'i</i> ¹	a wife proper.	
妾	<i>ch'ieh</i> ⁴	a concubine.	
吃	<i>ch'ih</i> ¹	to eat.	} to be jealous, jealousy.
醋	<i>ts'u</i> ⁴	vinegar.	
管	<i>kuan</i> ³	to look after.	} to discipline, keep in order.
教	<i>chiao</i> ⁴	to teach.	
姨	<i>i</i> ²	a wife's or mother's sister.	} the term by which concubines are addressed or spoken of; the wife proper being called <i>t'ai t'ai</i> .
奶	<i>nai</i> ³	milk.	
奶	<i>nai</i>	a lady.	
得	<i>tê</i> ²	to obtain.	} to find favour with, be a favourite.
寵	<i>ch'ung</i> ³	affection, love, a favourite.	
自	<i>tzü</i> ⁴	self.	} he brought the trouble on himself.
找	<i>chao</i> ³	look for.	
煩	<i>fan</i> ²	trouble.	
惱	<i>nao</i> ³	vexation, annoyance.	
話	<i>hua</i> ⁴	} <i>yen-yü</i> , words, <i>hua</i> , conversation. In all the talks or discussions that took place.	
言	<i>yen</i> ²		
話	<i>hua</i> ⁴		
語	<i>yü</i> ³		
的	<i>ti</i>	} always.	
總	<i>tsung</i> ³		
更	<i>kêng</i> ¹	more, still more, to alter.	
	<i>ching</i> ¹	the watches of the night.	
解	<i>chieh</i> ³	to unloosen, appease.	
分	<i>fên</i> ¹	to divide. <i>chêng</i> , they were just, <i>tsai</i> , in the act of, <i>nao ti</i> , rowing, that was <i>nan</i> , difficult, <i>chieh</i> , to extricate or <i>fên</i> , to part them.	

夾 <i>chia</i> ¹	to nip, place between.	} a juncture, an interval of time. Read <i>chia</i> ¹ - <i>tang</i> - <i>êrh</i> .
當 <i>tang</i> ¹	a point of time.	
兒 <i>êrh</i>		
解 <i>chieh</i> ³	to explain, expound.	
投 <i>t'ou</i> ²	to hit, throw, present.	} to hit the point, hit the mark.
機 <i>chi</i> ¹	a machine, spring, motive.	
每 <i>mei</i> ³	every, each.	} whenever, on every occasion.
逢 <i>fêng</i> ²	to meet, occur.	
粗 <i>ts'u</i> ¹	coarse, rough.	} rough, uncouth.
野 <i>yeh</i> ³	rustic, boorish.	
張 <i>chang</i> ¹	a sheet, to open.	} to open the mouth.
嘴 <i>tsui</i> ³	the mouth.	
忌 <i>chi</i> ⁴	to shun, avoid.	} to avoid, taboo.
諱 <i>hui</i> ⁴	to shun, avoid.	
貪 <i>t'an</i> ¹	covetous, greedy.	
是 <i>shih</i> ⁴	here, whenever there was, in all cases.	是東西
應 <i>ying</i> ¹	must.	他要, he wants everything there is.
供 <i>kung</i> ⁴	to give, offer, supply.	} to supply.
給 <i>chi</i> ³	(not <i>kei</i> ³) to give.	
使 <i>shih</i> ³	to employ.	} requisites, supplies.
用 <i>yung</i> ⁴	to use.	
折 <i>chê</i> ²	to deduct, commute.	} to commute into money.
成 <i>shê</i> ²	to snap off.	
成 <i>ch'êng</i> ²	into, become.	
錢 <i>ch'ien</i> ²	money.	
踉 <i>ch'uai</i> ⁴	to waddle.	

相	<i>hsiang</i> ¹	mutual.	} alike.
同	<i>t'ung</i> ²	same.	
談	<i>t'an</i> ²	to chat, talk about.	
雜	<i>tsa</i> ²	miscellaneous, confused.	} a sundries account, a miscellaneous account.
記	<i>chi</i> ⁴	to record.	
賬	<i>chang</i> ⁴	accounts, bills.	
蠟	<i>la</i> ⁴	wax.	} a candle, candles.
燭	<i>chu</i> ²	a torch, candle.	
銀	<i>yin</i> ²	silver.	} vermilion used for making coloured oil for seals.
硃	<i>chu</i> ¹	vermilion.	
臊	<i>sao</i> ⁴	ashamed.	} made him ashamed. Note <i>ti</i> converting <i>sao</i> into a verb.
的	<i>ti</i>		
滿	<i>man</i> ³	full.	} blushed all over his face.
臉	<i>lien</i> ³	face.	
通	<i>t'ung</i> ¹	thoroughly.	
紅	<i>hung</i> ²	red.	
刻	<i>k'o</i> ¹	to carve.	} to make contemptuous remarks about, to have a dig at, to treat contemptuously or overbearingly.
薄	<i>po</i> ¹ <i>pao</i> ²	contemptuous. thin.	
理	<i>li</i> ³	to heed, take notice of.	
苦	<i>k'u</i> ³	bitter, persistently.	} begged him to remain, insisted on his remaining, tried hard to keep him.
留	<i>liu</i> ²	to detain.	
涼	<i>liang</i> ²	cool.	} a summer house.
庭	<i>t'ing</i> ²	a house, hall, pavilion.	
落	<i>lao</i> ⁴	to settle, light, perch.	
座	<i>tsə</i> ⁴	a seat.	} at the table.
中	<i>chung</i> ¹	middle, in.	

驚 <i>ching¹</i>	alarm, alarmed.	}	startled.
異 <i>i⁴</i>	strange.		
怒 <i>nu⁴</i>	rage, anger.	}	official corruption.
貪 <i>t'an¹</i>	to covet.		
贓 <i>tsang¹</i>	booty, spoils, unjust gain.		
受 <i>shou⁴</i>	to receive.	}	to take bribes.
賄 <i>hui⁴</i>	a bribe, to bribe.		
賺 <i>chuan⁴</i>	to earn; earned for himself.	}	immediately, forthwith.
即 <i>chi²</i>	instantly.		
行 <i>hsing²</i>	to proceed.	}	to dismiss from off
革 <i>ko²</i>	to flay, reject.		
職 <i>chih²</i>	office, to control.	}	have no means of knowing, not in a position to know.
不 <i>pu⁴</i>	not.		
得 <i>tê²</i>	obtain.		
而 <i>êrh²</i>	and.	}	to caution, warn.
知 <i>chih¹</i>	know.		
做 <i>ching³</i>	to warn, caution.	}	to awake to an appreciation of.
戒 <i>chieh⁴</i>	to avoid, be cautious.		
醒 <i>hsing³</i>	to awake.	}	to turn, return, on the contrary.
悟 <i>wu⁴</i>	to notice, understand.		
反 <i>fan³</i>	to turn, return, on the contrary.	}	auspicious, felicitous.
吉 <i>chi²</i>	auspicious, lucky.		
祥 <i>hsiang²</i>	auspicious.		

LING CHÜEH.

菱	<i>ling²</i>	the water chesnut.	} the water chesnut. Here, the name of the heroine of the story.
角	<i>chüeh²</i>	a horn.	
湖	<i>hu²</i>	a lake.	
上	<i>shang⁴</i>	to go.	} to go to school.
學	<i>hsüeh²</i>	to learn.	
觀	<i>kuan¹</i>	to look.	} <i>Kuan-yin</i> , the goddess of mercy.
音	<i>kuan⁴</i>	a Taoist temple.	
音	<i>yin¹</i>	sound.	
門	<i>mên²</i>	a door.	} a doorway.
口	<i>k'ou³</i>	a mouth.	
下	<i>hsia⁴</i>	below, to descend.	} to come away from school.
學	<i>hsüeh²</i>	to learn.	
菩	<i>p'u²</i>	the transliteration of a Sanskrit syllable.	} <i>P'u-sa</i> is the term used for any god or idol.
薩	<i>sa¹</i>	the transliteration of a Sanskrit syllable.	
磕	<i>k'o¹</i>	to knock, thump.	} to make a ko't'ou.
頭	<i>t'ou²</i>	the head.	
拜	<i>pai⁴</i>	to salute.	
秀	<i>hsiu⁴</i>	fine, elegant.	} beautiful.
美	<i>mei³</i>	handsome.	

府 <i>fu³</i>	a palace.	}	where do you live?
上 <i>shang⁴</i>			
那 <i>na³</i>			
兒 <i>êrh</i>			
住 <i>chu¹</i>		}	scorched, dried up.
焦 <i>chiao¹</i>			
畫 <i>hua⁴</i>	to draw, paint.		
匠 <i>chiang⁴</i>	an artificer.		
婆 <i>p'o²</i>	a woman,	}	a husband's mother 'Have you a husband's mother's home'? is a way of asking if a girl is engaged to be married.
婆 <i>p'o²</i>	old woman.		
飛 <i>fei¹</i>	to fly.	}	blushes flew to her face, she flushed up.
紅 <i>hung²</i>	red.		
模 <i>mu²</i>	a mould, pattern.	}	style, appearance.
樣 <i>yang⁴</i>	appearance.		
兒 <i>êrh</i>			
配 <i>p'ei⁴</i>	a mate, to pair, to be fit for.	}	a son-in-law.
女 <i>nü³</i>	a woman, daughter.		
婿 <i>hsü⁴</i>	a son-in-law.	}	hai hsiu, to be ashamed. hai-cho-hsiu, in a shamefaced or bashful way, shamefacedly.
害 <i>hai⁴</i>	to hurt, injure.		
着 <i>cho²</i>	shame.		
羞 <i>hsiu¹</i>	verb of action.		
打 <i>ta³</i>	to measure, estimate, scrutinise,	}	take a person's measure.
量 <i>liang⁴</i>	to consider.		
崔 <i>ts'ui¹</i>	a high mountain.	}	here, a proper name.
爾 <i>êrh³</i>	you.		
成 <i>ch'êng²</i>			

相	<i>hsiang¹</i>	mutually.	} a friend, on terms of friendship.
好	<i>hiao³</i>	good.	
求	<i>ch'iu²</i>	to solicit, beg.	
說	<i>shuo¹</i>	to speak.	} to act as a go-between in the arrangement of a marriage.
媒	<i>mei²</i>	a marriage go-between.	
聰	<i>ts'ung¹</i>	quick of apprehension.	} intelligent, clever.
明	<i>ming²</i>	bright, intelligent.	
多	<i>to¹</i>	many, much.	} affectionate.
情	<i>ch'ing²</i>	affection.	
慕	<i>mu⁴</i>	to respect, esteem, admire.	
事	<i>shih⁴</i>	a matter.	} in every matter.
事	<i>shih⁴</i>		
恐	<i>k'ung³</i>	fear, alarm, suspicion.	} to be afraid lest, to be afraid that.
怕	<i>p'a⁴</i>	fear, to fear.	
委	<i>wei³</i>	to depute, send,	} injustice, wrong, to do an injus- tice, to thwart, go contrary to a person's wishes.
屈	<i>ch'ü¹</i>	bend down.	
即	<i>chi²</i>	immediately.	} then and there.
就	<i>chiu⁴</i>	then.	
提	<i>t'i²</i>	to mention, pick up.	
親	<i>ch'in¹</i>	related, personal.	} matrimony, a matrimonial affair.
事	<i>shih⁴</i>	affair.	
當	<i>tang¹</i>	to treat as.	
發	<i>fa¹</i>	to issue, spring forth.	} to make money, to grow rich.
財	<i>ts'ai²</i>	wealth, riches.	
裁	<i>ts'ai²</i>	to cut out.	} a southern term for dowry money to be paid to the family of the fiancée.
理	<i>li³</i>	principle.	
錢	<i>ch'ien²</i>	money.	

門 <i>mên²</i>	the Numerative of matrimonial alliances.
上 <i>shang⁴</i>	up.
了 <i>liao</i>	} up in years, advanced in years.
歲 <i>sui⁴</i>	
數 <i>shu⁴</i>	
兒 <i>êrh</i>	number.
任 <i>jên⁴</i>	a post, office, to allow.
所 <i>so³</i>	a place.
送 <i>sung⁴</i>	to see off.
喪 <i>sang¹</i>	to die, mourn.
棺 <i>kuan¹</i>	a coffin.
材 <i>ts'ai²</i>	materials.
且 <i>ch'ieh³</i>	temporarily, moreover.
遲 <i>ch'ih²</i>	late, dilatory.
緩 <i>huan³</i>	to delay, postpone.
了 <i>liao</i>	put it off, delayed it.
一 <i>i¹</i>	} a gang of rebels.
股 <i>ku³</i>	
賊 <i>tsei²</i>	
匪 <i>fei³</i>	vagabonds, banditti, bad characters.
攪 <i>chiao³</i>	to get up trouble, disturb,
亂 <i>luan⁴</i>	throw into confusion.
太 <i>t'ai⁴</i>	excessive.
平 <i>p'ing²</i>	tranquil.
信 <i>hsin⁴</i>	reports, messages.
息 <i>hsi²</i>	to breathe, interest.

通	<i>t'ung¹</i>	to pass through.	
逃	<i>t'ao²</i>	to run away, escape.	
僻	<i>p'i⁴</i>	lonely, secluded.	} quiet and secluded.
靜	<i>ching⁴</i>	quiet, still.	
悽	<i>ch'i¹</i>	sorrow, grief.	} sorrowful, melancholy, miserable.
慘	<i>ts'an³</i>	grief, pain, misery.	
慘	<i>ts'an³</i>		
大	<i>ta⁴</i>	great.	} most probably, probably.
約	<i>yüeh¹</i>	to restrain, to make a compact.	
年	<i>niên²</i>	years.	} age, years of age.
紀	<i>chi¹</i>	to record, age.	
中	<i>chung¹</i>	middle, in the middle of.	
繞	<i>jao⁴</i>	to wind, to go round.	} to wander about, stroll about.
彎	<i>wan¹</i>	a bend, to bend, curved.	
兒	<i>erh</i>		
竟	<i>ching⁴</i>	only, just.	
自	<i>tsü⁴</i>	self.	} talked to herself.
言	<i>yen²</i>	words.	
自	<i>tsü⁴</i>	self.	
語	<i>yü³</i>	speech.	
兵	<i>ping¹</i>	a soldier.	
荒	<i>huang¹</i>	barren, desolate.	
奔	<i>pên¹</i>	to run, hurry, betake oneself to.	
當	<i>tang¹</i>	to act as, serve as.	
奴	<i>nu²</i>	a slave.	} a slave.
才	<i>ts'ai²</i>	talent, ability.	
媽	<i>ma¹</i>	a nurse, mother.	

不 <i>pu²</i>	not.	
論 <i>lun⁴</i>	to discuss.	} it does not matter, no matter what.
是 <i>shih⁴</i>	those who did, all who did.	
覺 <i>chüeh²</i>	to feel, perceive.	
面 <i>mien⁴</i>	face, surface.	
目 <i>mu⁴</i>	the eye.	} the face, countenance.
頗 <i>p'o¹</i>	very, extremely.	
幾 <i>chi³</i>	some.	
處 <i>ch'u⁴</i>	a place.	} some places, some points.
飄 <i>p'iao¹</i>	to whirl around.	
流 <i>liu²</i>	to flow, glide.	} to drift about.
何 <i>ho²</i>	what, why.	
不 <i>pu⁴</i>	not.	} why not?
一 <i>i¹</i>	one.	
舉 <i>chü³</i>	to lift up, raise.	
兩 <i>liang³</i>	two.	} to gain two objects by one effort, to kill two birds with one stone.
得 <i>tê²</i>	to obtain.	
因 <i>yin¹</i>	because of.	
此 <i>tz'ü³</i>	this.	} so, accordingly.
哭 <i>k'u¹</i>	to cry, weep loudly.	
情 <i>ch'ing²</i>	affection, feelings.	
願 <i>yüan⁴</i>	to be willing, to wish, a vow.	} perfectly willing.
服 <i>fu²</i>	to assist, submit, obey.	
侍 <i>shih⁴</i>	to wait upon.	} to serve, wait upon.
體 <i>t'i³</i>	the body.	
貼 <i>t'ieh⁴</i>	to stick, attach to.	} to accommodate oneself to, identify oneself with.

周 <i>chou</i> ¹	complete, to surround, go around.	}	complete, entire, to be considerate.
到 <i>tao</i> ⁴	to reach.		
叨 <i>tao</i> ¹	to talk.	}	to find fault, to give a person a talking to.
嘮 <i>lao</i> ²	to gabble.		
調 <i>t'iao</i> ²	to harmonise, blend, mix.	}	to nurse in sickness, look after.
養 <i>yang</i> ³	to nourish.		
經 <i>ching</i> ¹	to superintend.	}	careful attention, attentive.
心 <i>hsin</i> ¹	mind.		
過 <i>kuo</i> ⁴	to pass, exceed.	}	exceeded that of.
於 <i>yii</i> ²	in or at, through, from.		
恩 <i>ên</i> ¹	grace, favour, bounty, kindness.	}	affection.
愛 <i>ai</i> ⁴	affection.		
人 <i>jên</i> ²	feelings.	}	human feelings, kindness.
情 <i>ching</i> ²			
廢 <i>fei</i> ⁴	to annul, lay aside, abandon.	}	undecided, fickle.
反 <i>fan</i> ³	to turn, turn over.		
覆 <i>fu</i> ²	to subvert.		
無 <i>wu</i> ²	not.		
常 <i>ch'ang</i> ²	constant.	}	moreover.
退 <i>t'ui</i> ⁴	to reject.		
並 <i>ping</i> ⁴	and, moreover.*	}	moreover.
且 <i>ch'ieh</i> ³	moreover.		
鋪 <i>p'u</i> ¹	to spread.	}	bedding.
蓋 <i>kai</i> ⁴	to cover.		
齊 <i>ch'i</i> ²	even, regular, complete.	}	complete, even.
全 <i>ch'üan</i> ²	all, complete.		

三	<i>san</i> ¹		
更	<i>ching</i> ¹	a watch of the night.	} the third watch of the night.
天	<i>t'ien</i> ¹		
當	<i>tang</i> ¹	in the middle of.	} in the middle of the court-yard.
院	<i>yuan</i> ¹	a court-yard.	
緊	<i>chin</i> ³	} repeatedly, pressingly, closely.	
自	<i>tzŭ</i> ⁴		
強	<i>ch'iang</i> ³	violence, by force.	
	<i>ch'iang</i> ²	strong, good, better.	
到	<i>tao</i> ⁴	to reach.	} after all.
底	<i>ti</i> ³	below, the bottom.	
音	<i>yin</i> ¹	sound.	} news, intelligence.
信	<i>hsin</i> ⁴	news, a report.	
爹	<i>tiel</i> ¹	father, dad.	
搶	<i>ch'iang</i> ³	to rob by violence, take by force.	
奪	<i>to</i> ²	to snatch away.	
端	<i>tuan</i> ¹	upright, correct.	} to look a person over, to inspect.
相	<i>hsiang</i> ⁴	to see, judge by looks.	
夢	<i>mêng</i> ⁴	a dream, to dream.	
段	<i>tuan</i> ⁴	a piece, section, paragraph.	
從	<i>ts'ung</i> ²	from.	} afresh.
新	<i>hsin</i> ¹	new.	
傷	<i>shang</i> ¹	to hurt.	} moved, grieved.
感	<i>kan</i> ³	grateful, to move, influence.	
方	<i>fang</i> ¹	square.	} oblong, oval.
圓	<i>yüan</i> ²	round.	

搶 <i>ch'iang</i> ³	to rob, plunder.	} to plunder.
掠 <i>lüeh</i> ⁴	to rob, plunder.	
一 <i>i</i> ¹	one, whole.	} entirely empty.
空 <i>k'ung</i> ¹	empty.	
人 <i>jên</i> ²	men.	} population.
煙 <i>yen</i> ¹	smoke.	
斷 <i>tuán</i> ⁴	to cut off, break, decide.	} cut off, wiped out.
絕 <i>chüeh</i> ²	to cut off, interrupt, terminate, positively.	
了 <i>liao</i>		
沙 <i>sha</i> ¹	sand.	
聘 <i>p'in</i> ⁴	to betroth.	
一 <i>i</i> ²	all, whole.	} all, one and all, the whole.
切 <i>ch'ieh</i> ⁴	to cut, slice.	
梳 <i>shu</i> ¹	to comb, a comb.	} to comb the hair, do the hair.
頭 <i>t'ou</i> ²	the head.	
填 <i>t'ien</i> ²	to fill up, fill in, stuff in.	
楞 <i>lêng</i> ⁴	suddenly, without ado. 冷 is perhaps better.	
翻 <i>fan</i> ¹	to turn over.	
恰 <i>ch'ia</i> ⁴	opportunely.	} opportunely, in the nick of time.
巧 <i>ch'iao</i> ³	clever, artful, by chance.	
頂 <i>ting</i> ³	the Numerative of sedan chairs, hats, etc.	
轎 <i>chiao</i> ⁴	a sedan chair, litter.	} a sedan chair.
子 <i>tsü</i>		
夫 <i>fu</i> ¹	a man; <i>chiao-fu</i> , chair bearers.	

急	<i>chi</i> ²	impetuously.	} hurried off at at a flying pace.
走	<i>tsou</i> ³	to walk.	
如	<i>ju</i> ²	as.	
飛	<i>fei</i> ¹	to fly.	
站	<i>chan</i> ⁴	to stand.	} to come to a standstill.
住	<i>chu</i> ⁴	to stop.	
脚	<i>chiao</i> ³	the feet.	
婆	<i>p'o</i> ²	} a mother-in-law.	
婆	<i>p'o</i> ²		
形	<i>hsing</i> ²	form, figure, shape.	
公	<i>kung</i> ¹	male.	} father and mother, husband and wife.
母	<i>mu</i> ³	female.	
倆	<i>lia</i> ³	two.	
禱	<i>tao</i> ³	to pray.	} to pray.
告	<i>kao</i> ⁴	to tell, announce.	
團	<i>t'uan</i> ²	to collect together.	} to be re-united, to assemble, as a family.
聚	<i>chü</i> ⁴	to assemble.	
且	<i>ch'ieh</i> ³	meanwhile, temporarily, for the time being.	
官	<i>kuan</i> ¹	official.	} the government troops.
兵	<i>ping</i> ¹	soldiers.	
防	<i>fang</i> ²	to guard against.	} to guard against, blockade.
堵	<i>tu</i> ³	to block up, stop up.	
嚴	<i>yen</i> ²	severe, strict, close.	
山	<i>shan</i> ¹	a hill.	} a valley amongst the hills.
谷	<i>ku</i> ³	a valley.	
隱	<i>yin</i> ³	secret, hidden, to conceal.	} concealed themselves.
藏	<i>ts'ang</i> ²	to hide.	

躲 <i>to³</i>	to avoid, get 'out of the way, withdraw, hide.
跨 <i>k'ua⁴</i>	to straddle, sit sideways.
無 <i>wu³</i>	not.
比 <i>pi³</i>	compare. } incomparable.
湖 <i>hu²</i>	a lake.
跳 <i>t'iao⁴</i>	to jump, dance.
踏 <i>t'a⁴</i>	to tread on.
蹄 <i>t'i²</i>	} hoofs.
子 <i>tzü</i>	
沾 <i>chan¹</i>	to moisten.
化 <i>hua⁴</i>	to change, transform, melt.
毛 <i>mao²</i>	fur, feathers.
吼 <i>hou³</i>	a fierce wolf.
丈 <i>chang⁴</i>	a measure of ten Chinese feet.
以 <i>i³</i>	to use, employ.
熟 <i>shu²</i>	familiar, well versed in; <i>shou²</i> , ripe.
娘 <i>niang²</i>	} the three women. When speaking of two or three people collectively they are referred to by the sex of the eldest. In the case of a brother and younger sister they would be 爺兒倆 the two men.
兒 <i>êrh</i>	
三 <i>san¹</i>	
個 <i>ko⁴</i>	
由 <i>yu²</i>	from. }
此 <i>tz'ü³</i>	this. } from this time forward.
供 <i>kung⁴</i>	to sacrifice.
奉 <i>fêng⁴</i>	to offer to, receive. } to offer sacrifice or worship to.
更 <i>kêng¹</i>	more.
加 <i>chia¹</i>	to add.

虔	<i>ch'ien²</i>	sincere, respectful, devout.	} reverential, devout.
誠	<i>ch'êng²</i>	true, sincere.	
田	<i>t'ien²</i>	arable ground.	
落	<i>lao⁴</i>	to settle.	} to settle down.
戶	<i>hu⁴</i>	a door.	

HSI LIU.

柳	<i>liu³</i>	the willow.	
鬪	<i>tou¹</i>	to fight, tease.	} teased her, joked her about it.
他	<i>t'a¹</i>		
玩	<i>wan²</i>	to play.	
兒	<i>êrh</i>		
天	<i>t'ien¹</i>	heaven.	} heaven born, endowed at birth, gifted by nature.
生	<i>shêng¹</i>	born.	
的	<i>ti</i>		
正	<i>chêng⁴</i>	respectable, orthodox, correct.	} orthodox, res- pectable.
經	<i>ching¹</i>	past, canonical.	
相	<i>hsiang⁴</i>	to look at, see, judge of by the looks.	} to judge of by the looks, to forecast a person's future from a study of his face.
人	<i>jen²</i>	men.	
平	<i>p'ing²</i>	even, common, ordinary.	} in the ordinary course of her life, at any time in her life, never.
生	<i>shêng¹</i>	life.	
歹	<i>tai³</i>	bad, vicious.	
給	<i>kei³</i>	give.	} give in marriage.
個	<i>ko⁴</i>	a.	
人	<i>jên²</i>	• person.	
家	<i>chia¹</i>	home.	
兒	<i>êrh</i>		

叫	<i>chiao</i> ⁴	to cause.	
他	<i>t'a</i>		} caused them.
們	<i>mên</i>		
爲	<i>wei</i> ²	to be.	} to be in a difficulty.
難	<i>nan</i> ²	difficulty.	
自	<i>tzŭ</i> ⁴		} her own self.
己	<i>chi</i> ³		
各	<i>ko</i> ^{3, 4}		
兒	<i>êrh</i>		
學	<i>hsüeh</i> ²	to learn.	} a scholar, a youth.
生	<i>shêng</i> ¹	to be born, a youth.	
對	<i>tui</i> ⁴	to match, suit.	} to suit one's liking, to suit each other, to agree together.
勁	<i>chin</i> ⁴	strength.	
合	<i>ho</i> ²	to agree, harmonisc.	} to suit, to fit.
式	<i>shih</i> ⁴	fashion, pattern.	
可	<i>k'o</i> ³	can, may, able.	} "heart-able", after her heart.
心	<i>hsin</i> ¹	heart.	
帶	<i>tai</i> ⁴	to wear, carry with one.	} crossly, angrily.
着	<i>cho</i>		
氣	<i>ch'i</i> ⁴	anger, temper.	
丈	<i>chang</i> ⁴	an elder, senior, one worthy of respect.	} a husband.
夫	<i>fu</i> ¹	a man.	
不	<i>pu</i> ⁴	not.	} This is a difficult expression to analyse. It means you don't mean to say, you don't mean to tell me, do you?
成	<i>ch'êng</i> ²	complete.	
兩	<i>liang</i> ³	two.	} two people.
口	<i>k'ou</i> ³	a mouth.	
子	<i>tzŭ</i>		

莫 <i>mo⁴</i>	not, a negative.	{ it is not? it cannot be, can it? it can only be.
非 <i>fei¹</i>	not, wrong.	
十 <i>shih²</i>	ten.	{ ten parts complete; hence perfect.
全 <i>ch'üan²</i>	complete.	
該 <i>kai¹</i>	ought.	{ must be like this, is bound to be.
如 <i>ju²</i>	as.	
此 <i>tz'ü³</i>	this.	
公 <i>kung¹</i>	{ both parents. See previous note.	
母 <i>mu³</i>		
兩 <i>liang³</i>		
個 <i>ko⁴</i>		
瞧 <i>ch'iao²</i>	to look, see.	{ act according to circumstances, see what you can do, do what you think best.
着 <i>cho</i>		
辦 <i>pan⁴</i>	to arrange.	
公 <i>kung¹</i>	a duke, gentleman, sir.	{ a young gentleman.
子 <i>tzü³</i>		
闊 <i>k'uo⁴</i>	wide, open, affluent, well-to-do, liberal.	
新 <i>hsin¹</i>	new.	{ lately, recently.
近 <i>chin⁴</i>	near.	
照 <i>chao⁴</i>	to look after.	{ to look after, take care of.
應 <i>ying¹</i>	to respond, etc.	
續 <i>hsü⁴</i>	to connect, continue, join on.	
房 <i>fang²</i>	house; the Numerative of wives.	
放 <i>fang⁴</i>	to place, deposit.	{ the term used to denote the deposit of the presents defini- tely concluding a betrothal, which then becomes practi- cally irrevocable.
定 <i>ting⁴</i>	to fix, settle.	
自 <i>tzü⁴</i>	from the time that.	

離 <i>li²</i>	distant from, to separate.	} note <i>li²-k'ai</i> to part from, <i>li² pu⁴ k'ai¹</i> not to be parted from; could or would not be parted from.
不 <i>pu⁴</i>	not.	
開 <i>k'ai¹</i>	to open.	
娘 <i>niang²</i>	a mother.	
恨 <i>hên⁴</i>	to hate, be vexed, angry.	} to scold, chide.
惰 <i>to⁴</i>	lazy, indifferent.	
待 <i>tai⁴</i>	to wait.	
自 <i>tsü⁴</i>	from.	} from the time that.
打 <i>ta³</i>	from.	
起 <i>ch'i³</i>	to raise.	} gave him a name.
個 <i>ko⁴</i>	a.	
名 <i>ming²</i>	name.	
子 <i>tsü</i>		
怙 <i>hu⁴</i>	to depend on, rely upon.	
針 <i>chên¹</i>	a needle.	} needlework.
綈 <i>chih³</i>	to embroider.	
惟 <i>wei²</i>	but, only.	} only, but only.
獨 <i>tu²</i>	alone, solitary, only.	
田 <i>t'ien²</i>	arable land.	} arable land, a farm, landed property.
地 <i>ti⁴</i>	ground.	
共 <i>kung⁴</i>	all.	} collectively, altogether, the total.
總 <i>tsung³</i>	collectively.	
畝 <i>mu³</i>	a Chinese acre.	
交 <i>chiao¹</i>	to hand over, deliver.	
錢 <i>ch'ien²</i>	money.	} the common name for the land tax.
糧 <i>liang²</i>	grain, taxes in kind.	

一	<i>i¹</i>	}	one by one.
一	<i>i¹</i>		
的	<i>ti</i>		
記	<i>chi⁴</i>		to record.
本	<i>pên³</i>		the Numerative of books.
簿	<i>pu⁴</i>	}	a register, account book.
子	<i>tzü</i>		
長	<i>ch'ang²</i>		long.
入	<i>ju⁴</i>		to enter, incomings.
賬	<i>chang⁴</i>	}	accounts.
目	<i>mu⁴</i>		
接	<i>chieh¹</i>		to take over.
可	<i>k'o³</i>	}	can be done.
行	<i>hsing²</i>		
交	<i>chiao¹</i>	}	to hand over, pass over to.
付	<i>fu⁴</i>		
有	<i>yu³</i>	}	divided into sections and clauses, set forth in order, in proper sequence.
條	<i>t'iao²</i>		
有	<i>yu³</i>		
款	<i>k'uan³</i>		an item, a clause.
稱	<i>ch'êng¹</i>	}	to compliment, praise, commend.
贊	<i>tsan⁴</i>		
能	<i>nêng²</i>	}	ability.
耐	<i>nai⁴</i>		
催	<i>ts'ui¹</i>	}	a dun, tax collector.
頭	<i>t'ou²</i>		

租 <i>tsu¹</i>	to rent, hire, a tax.	} taxes. Not rent, which is 租錢 or 房租
子 <i>tsü</i>		
嚷 <i>jang³</i>	to bawl, <i>jang¹-jang</i> , to make a noise, to talk loudly.	
手 <i>shon³</i>	} below the hand, at hand.	
底 <i>ti³</i>		
下 <i>hsia⁴</i>		
便 <i>pien⁴</i>	convenient.	} convenient.
當 <i>tang¹</i>		
累 <i>lei¹</i>	trouble, fatigue, to trouble.	
一 <i>i²</i>	} a time, turn.	} a time, one more time.
邊 <i>t'ang⁴</i>		
橫 <i>hêng²</i>	horizontal.	} a stern overbearing look, with angry eyes.
橫 <i>hêng⁴</i>	perverse.	
眉 <i>mei²</i>	eyebrows.	
立 <i>li⁴</i>	erect.	
目 <i>mu⁴</i>	eyes.	
的 <i>ti</i>		
可 <i>k'o³</i>	can, able.	} abominable, disgusting.
惡 <i>wu⁴</i> <i>o⁴</i>	to hate. wickedness.	
當 <i>tang¹</i>	to treat as.	} as an absolute matter of fact, really and truly.
真的 <i>chên¹</i>	true.	
的 <i>ti</i>		
傻 <i>sha³</i>	silly, idiotic, stupid, crazy.	} a fool, an idiot.
子 <i>tsü</i>		
勸 <i>ch'üan⁴</i>	to recommend, advise, console.	

止 <i>chih</i> ³	to stop, desist, only.	} ceased.
住 <i>chu</i> ⁴	to stop.	
了 <i>liao</i>		
下 <i>hsia</i> ⁴	down.	} putting in hard work.
勞 <i>lao</i> ²	toil.	
苦 <i>k'u</i> ³	pains.	
用 <i>yung</i> ⁴	to use, require.	} expenditure, living expenses.
度 <i>tu</i> ⁴	to cross over, pass, an astronomical, geographical or thermometrical degree.	
嚼 <i>chiao</i> ²	to bite, chew, a bit, bridle.	
用 <i>yung</i> ⁴	to use.	} living expenditure.
敷 <i>fu</i> ¹	ample, sufficient, to apply.	} a surplus over and above what is required.
餘 <i>yü</i> ²	surplus, overplus, remainder.	
出 <i>ch'u</i> ¹	to issue.	} offered for sale.
賣 <i>mai</i> ⁴	to sell.	
嫌 <i>hsien</i> ²	to dislike, object to.	
一 <i>i</i> ¹		} an item of money. <i>pi</i> ³ , the Numerative of sums of money.
筆 <i>pi</i> ³	a pen, an item.	
錢 <i>ch'ien</i> ²		
攔 <i>lan</i> ²	to hinder, prevent.	
商 <i>shang</i> ¹	to consult.	} to consult, consider together.
量 <i>liang</i> ²	to consider.	
加 <i>chia</i> ¹	to add.	} to add one fold, to double.
一 <i>i</i> ²	one.	
倍 <i>pei</i> ⁴	fold, to increase.	

聯	<i>lien²</i>	connected, joined.	} in an uninterrupted string.
絡	<i>lo⁴</i>	connected, continuous.	
不斷	<i>pu² tuan⁴</i>	to cut off, sever.	
說	<i>shuo¹</i>	to speak.	} to chaff, cut jokes.
玩	<i>wan²</i>	to play.	
笑	<i>hsiao⁴</i>	to laugh.	
話	<i>hua⁴</i>	talk.	
幸	<i>hsing⁴</i>	lucky, fortunate.	} fortunately, luckily. Note that 幸 <i>hsin¹</i> , bitter, must not be confounded with 幸 <i>hsing⁴</i> , fortunate.
虧	<i>k'uci¹</i>	to fail, lose, lessen.	
裝	<i>chuang¹</i>	to pack, pretend.	} burial clothes, to dress a corpse.
裹	<i>ku³</i>	to bind.	
不至	<i>pu² chih⁴</i>	to arrive at, reach.	} it did not come to, it did not go so far as.
於	<i>yü²</i>	at.	
臭	<i>ch'ou⁴</i>	to smell badly, a bad smell, stink.	
四	<i>ssü⁴</i>	four.	} the people round.
鄰	<i>lin²</i>	neighbour, near to, neighbouring.	
傲	<i>ao⁴</i>	proud, haughty, domineering.	
得	<i>tê²</i>	to obtain.	} when he got a convenient opportunity.
便	<i>pien⁴</i>	convenient.	
放	<i>fang⁴</i>	to let go, or out, to tend, as sheep.	} a shepherd.
羊	<i>yang²</i>	sheep.	
強	<i>ch'iang³</i>	forcibly.	} force you to.
擰	<i>ning³</i>	to twist.	

種 <i>chung</i> ⁴	to cultivate.	} farming.
地 <i>ti</i> ⁴	the ground.	
瓦 <i>wa</i> ³	tiles, earthenware.	
粥 <i>chou</i> ¹	gruel.	
扭 <i>niu</i> ³	to twist, turn away, or round.	
鞭 <i>pien</i> ¹	} a whip.	
子 <i>tzü</i>		
月 <i>yüeh</i> ⁴	a month.	} the end of the month.
底 <i>ti</i> ³	the bottom, below.	
光 <i>kuang</i> ¹	rays.	} probabilities, cir- cumstances, state of time.
景 <i>ching</i> ³	view, prospect, circumstances.	
湍 <i>shao</i> ⁴	to dash water against, the driving of rain.	
淋 <i>lin</i> ²	to soak with rain, soaking.	
渾 <i>hun</i> ²	muddy, the whole of, mingled.	
冰 <i>ping</i> ¹	ice.	} icy cold.
凉 <i>liang</i> ²	cold.	
端 <i>tuan</i> ¹	upright, stiff.	} his shoulders shrugged up.
着 <i>cho</i>		
肩 <i>chien</i> ¹	the shoulders.	
膀 <i>pang</i> ³	the shoulders.	
縮 <i>so</i> ¹	to contract, shrink.	
要 <i>yao</i> ⁴	want.	} a beggar.
飯 <i>fan</i> ⁴	food.	
的 <i>ti</i>	one.	
些 <i>hsieh</i> ¹	• some.	} in a slight degree, to a small extent.
微 <i>wei</i> ¹	minute.	
的 <i>ti</i>		

講	<i>chiang³</i>	to expound.	}	to discuss, talk about a person, to be particular about.
究	<i>chiu¹</i>	to investigate, scrutinise.		
不	<i>pu²</i>	to be of importance.	}	attached no importance to it, paid no heed to it.
介	<i>chieh⁴</i>			
意	<i>i⁴</i>	mind, intention.	}	at last, in the end.
到	<i>tao⁴</i>	to arrive.		
了	<i>liao³</i>	the end.		
兒	<i>êrh</i>	to endure.	}	could not endure.
受	<i>shou⁴</i>			
不	<i>pu⁴</i>	not.		
來	<i>lai²</i>	come.	}	allowed him, left it to him.
任	<i>jên⁴</i>	to allow.		
憑	<i>p'ing²</i>	to trust to, leave to.	}	probably, possibly, more or less.
大	<i>ta⁴</i>			
約	<i>yüeh¹</i>			
麼	<i>mo</i>			
着	<i>cho</i>	hungry.	}	to trudge slowly, to shamble or shuffle along.
餓	<i>o⁴</i>			
磨	<i>mo²</i>	to rub.		
蹭	<i>ts'êng⁴</i>	to shamble along.	}	to intercede, to appeal on behalf of.
說	<i>shuo¹</i>	to speak.		
情	<i>ch'ing²</i>	sentiment, feelings.	}	a stick, staff.
棍	<i>kun⁴</i>			
子	<i>tzü</i>	from.	}	as an intermediary, to intervene.
從	<i>ts'ung²</i>	the middle.		
中	<i>chung¹</i>			

懇求	<i>k'ên³</i> <i>ch'iu²</i>	to entreat earnestly.	{ to entreat earnestly.
折磨	<i>chê²</i> <i>mo²</i>	to ill treat. to rub.	
進場	<i>chin⁴</i> <i>ch'ang³</i>	to enter. an arena, examination hall.	{ entered for examination. .
中	<i>chung⁴</i>	to hit the mark, pass an examination.	
秀才	<i>hsiu⁴</i> <i>ts'ai²</i>	elegant. talent.	{ a <i>hsiu⁴-ts'ai</i> or B. A. The lowest Chinese degree.
楊	<i>yang²</i>	an aspen, poplar.	
巡撫	<i>hsün²</i> <i>fu³</i>	to cruise, go the rounds. to console, pacify.	{ the governor of a province.
文	<i>wên²</i>	literature.	
文章	<i>chang¹</i>	rules, regulations, a chapter.	{ a literary essay.
愛	<i>ai⁴</i>	to love.	
惜	<i>hsi¹</i>	pity.	{ to like, be pleased with.
幫	<i>pang¹</i>	to help.	
助	<i>chü⁴</i>	to help.	{ to help, assist.
盤	<i>p'an²</i>	a plate.	
川	<i>ch'uan¹</i>	a channel for water, mountain streams.	{ travelling expenses, a personal allowance.
笨	<i>pên⁴</i>	stupid, loutish, clumsy.	
做	<i>tso⁴</i>	to do.	{ to do farm work. <i>chuanig¹-chia</i> , crops.
莊	<i>chuang¹</i>	a homestead, village.	
稼	<i>chia¹</i>	to sow, plant.	
活	<i>huo²</i>	work.	
負	<i>fu⁴</i>	to bear on the shoulder, turn the back on.	

在	<i>tsai</i> ⁴	in.	
世	<i>shih</i> ⁴	the world, a generation.	} in the world.
上	<i>shang</i> ⁴	on.	
遊	<i>yu</i> ²	to roam, wander.	} an idler, a loafer.
手	<i>shou</i> ³	the hand.	
好	<i>hao</i> ⁴	to be fond of.	
閒	<i>hsien</i> ²	leisure.	
倒	<i>tao</i> ³	to tumble over, to upset.	} to tumble over and lie on the ground, to tum- ble over dead.
臥	<i>wo</i> ⁴	to recline.	
餵	<i>wei</i> ⁴	to feed animals.	
狠	<i>hên</i> ³	very.	} with all her mind, gave her whole mind to it.
心	<i>hsin</i> ¹	mind.	
的	<i>ti</i>		
痛	<i>t'ung</i> ⁴	painful, sore, very, severe.	
收	<i>shou</i> ¹	to collect, gather, as crops.	
耍	<i>shua</i> ³	to play.	} to gamble.
錢	<i>ch'ien</i> ²	money.	
輸	<i>shu</i> ¹	to lose at a game or contest.	} lost the whole lot, was cleaned out.
淨	<i>ching</i> ⁴	clean.	
住	<i>chu</i> ⁴	to desist.	} to stay the hand, desist.
手	<i>shou</i> ³	the hand.	
小	<i>hsiao</i> ³	little.	} read <i>hsiao</i> ² -li, a pickpocket.
綰	<i>lin</i> ³	a strand, tress, lock of hair.	
圓	<i>yüan</i> ²	round.	} complete.
全	<i>ch'üan</i> ²	complete.	

查 <i>ch'a²</i>	to examine, search, investigate.	} found it out, found him out.
着 <i>chao²</i>	to hit the mark.	
饒 <i>jao²</i>	to pardon, spare.	
消 <i>hsiao¹</i>	to melt, dissipate, subside.	
動 <i>tung⁴</i>	to move.	} behaviour, conduct.
作 <i>tso⁴</i>	to do.	
放 <i>fang⁴</i>	to let go.	} to let go evil passions, to be disorderly in conduct.
肆 <i>ssü⁴</i>	dissolute.	
洛 <i>lo⁴</i>	a proper name. Lo-yang was the ancient name of Ho-nan Fu.	
販 <i>fan⁴</i>	to traffic, deal in.	
借 <i>chieh⁴</i>	to borrow, make a pretext of.	
開 <i>k'ai¹</i>	to open the eyes, get experience.	
眼 <i>yen³</i>		
立 <i>li⁴</i>	to stand erect, at once.	} at once, forthwith.
刻 <i>k'o⁴</i>	a period of time.	
本 <i>pên³</i>	capital.	
兒 <i>êrh</i>		
錠 <i>ting⁴</i>	an ingot.	
整 <i>chêng³</i>	whole, complete.	
祖 <i>tsu³</i>	an ancestor.	} ancestors.
上 <i>shang⁴</i>		
遺 <i>i²</i>	to leave, bequeath.	
防 <i>fang²</i>	to guard against.	} to safeguard, a safeguard.
備 <i>pei⁴</i>	to prepare.	
意 <i>i⁴</i>	idea.	} something unforeseen.
外 <i>wai⁴</i>	outside.	
的 <i>ti</i>		

得	tê ²	to obtain.	{	to get one's wish, to be pleased, satisfied.
意	i ⁴	desires.		
散	san ⁴	to disperse, scatter.	{	loose cash.
碎	sui ⁴	broken.		
銀	yin ²	silver.		
子	tsü			
完	wan ²	to finish.	{	began to be finished, came near to an end.
上	shang ⁴	up.		
來	lai ²	come.		
了	liao			
夾	chia ¹	to nip.	{	shears.
剪	chien ³	scissors.		
鉸	chiao ³	to cut with scissors or shears.		
嫌	hsien ²	unpleasant.	{	unpleasant remarks.
話	hua ⁴	remarks.		
懷	huai ²	the bosom, breast of the coat, to cherish in the heart.		
掏	t'ao ¹	to produce, fork out, clean out.	{	to produce, fork out.
出	ch'u ¹			
來	lai ²			
鎖	so ³	a lock, to lock.	{	a chain, chains, fettters.
鍊	lien ⁴	to melt or refine metals, a chain.		
子	tsü			
難	nan ²	difficult.	{	you don't mean to say?
道	tao ⁴	to express.		
說	shuo ¹	to say.		
哀	ai ¹	pity, grief.	{	to entreat earnestly, make a piteous appeal.
告	kao ⁴	to ask, say.		

告	<i>kao⁴</i>	to accuse.	
下	<i>hsia⁴</i>		
來	<i>lai²</i>		
了	<i>liao</i>		brought an action against you.
骈	<i>pêng¹</i>	to stretch tight, stretched like the string of a bow.	
子	<i>tzü</i>		a swindler.
手	<i>shou³</i>		
官	<i>kuan¹</i>	official.	
司	<i>ssü¹</i>	to manage, direct.	a lawsuit.
不	<i>pu⁴</i>		
容	<i>jung²</i>	to allow, hold, aspect, etc.	there is no occasion to say, it is not necessary to say.
分	<i>fên¹</i>	detailedly.	
說	<i>shuo¹</i>	to say.	
綻	<i>chan⁴</i>	a slit, a rent, to rip.	
監	<i>chien¹</i>	a prison, to inspect.	
身	<i>shên¹</i>	the body.	
上	<i>shang⁴</i>		on his person, on him.
一	<i>i¹</i>		
文	<i>wên²</i>		a cash.
錢	<i>ch'ien²</i>		
牢	<i>lao²</i>	a prison.	
頭	<i>t'ou²</i>	a boss, head.	a turnkey, jailer.
暴	<i>pao⁴</i>	fierce, passionate, cruel, violent.	
虐	<i>nüeh⁴</i>	tyrannical, fierce.	tyranny, tyrannical.
	<i>nio⁴</i>		
格	<i>ko²</i>	a limit, rule.	
外	<i>wai⁴</i>	outside.	exceptionally.

囚 <i>ch'iu²</i>	a prison, prisoner.	{	a prisoner.
犯 <i>fan⁴</i>	* a criminal.		
度 <i>tu⁴</i>	to cross, get over.	{	to get through his life, to keep himself alive.
着 <i>cho</i>			
命 <i>ming⁴</i>	life.	{	gave a sigh.
嘆 <i>t'an⁴</i>	a sigh, to sigh.		
了 <i>liao³</i>		{	gave a sigh.
一 <i>i¹</i>	a.		
口 <i>k'ou³</i>	a mouthful of.	{	dissolute, dissoluteness.
氣 <i>ch'i⁴</i>	breath.		
荒 <i>huang¹</i>	wild, to go to wild excess.	{	dissolute, dissoluteness.
唐 <i>t'ang²</i>	rude, wild.		
背 <i>pei⁴</i>	the back; <i>pei¹</i> to carry on the back, to bear.	{	wet through.
狠 <i>hên³</i>	here cruel, hard-hearted.		
咳 <i>hai¹</i>	an ejaculation.	{	wet through.
濕 <i>shih¹</i>	to wet, wet, damp.		
透 <i>t'ou⁴</i>	to penetrate through, thoroughly.	{	wet through.
枕 <i>chên³</i>			
頭 <i>t'ou²</i>	a pillow.	{	broke out into.
放 <i>fang⁴</i>	to let go.		
聲 <i>shêng¹</i>	sound.	{	foresaw.
邪 <i>hsieh²</i>	vicious, depraved, heterodox.		
料 <i>liao⁴</i>	to measure, calculate, estimate.	{	foresaw.
着 <i>chao²</i>			
託 <i>t'o¹</i>	to commission, entrust.	{	to solicit a person's good offices.
情 <i>ch'ing²</i>	interest, feelings.		
危 <i>wei²</i>	danger, peril.		

夾	<i>chia</i> ¹	to nip.	} a strait, tight corner.
磨	<i>mo</i> ²	to grind.	
未	<i>wei</i> ⁴	not.	} can't be certain that, it may be that.
可	<i>k'o</i> ³	can.	
定	<i>ting</i> ⁴	fix.	
替	<i>t'i</i> ⁴	for.	} felt very sorry for him.
他	<i>t'a</i> ¹	him.	
難	<i>nan</i> ²	difficult.	
受	<i>shou</i> ⁴	to endure.	
所	<i>so</i> ³	that which, who was.	} diligently attentive.
勤	<i>ch'in</i> ²	diligent.	
謹	<i>chin</i> ³	careful, respectful.	
舉	<i>chü</i> ³	} a provincial graduate, or M. A.	
人	<i>jên</i> ²		
進	<i>chin</i> ⁴	} a metropolitan graduate, or Doctor.	
士	<i>shih</i> ⁴		
順	<i>shun</i> ⁴	favourable.	} to run smoothly.
當	<i>tang</i> ¹	proper.	
教	<i>chiao</i> ⁴	to teach.	} to train, bring up.
訓	<i>hsun</i> ⁴	to instruct, teach, exhort.	
陞	<i>shêng</i> ¹	to rise, ascend, be promoted.	} to be promoted.
官	<i>kuan</i> ¹	an official.	
大	<i>ta</i> ⁴	great.	} a large thinking mind, a wide or far reaching mind.
心	<i>hsin</i> ¹	mind.	
思	<i>ssü</i> ¹	to think.	

The difficulty of connecting sentences has been referred to in a previous note. Another common complaint on the part of beginners in Chinese is that, while they can understand fairly well what their teacher says to them, they are quite non-plussed when they are addressed by a stranger. This of course is in some measure due to the way in which even the most conscientious of teachers will temper the wind to the shorn lamb, but the complaint can only be remedied by constantly hearing other people than the teacher talk. If the student happens to be living in Peking he has an excellent opportunity always ready to hand of hearing Chinese spoken well, slowly and accurately if he will frequent the preaching halls of the various missionary societies scattered through the city, or will attend the native Sunday services at the chapels of the mission centres. Sometimes he will hear a foreigner preach at these chapels, but that is no disadvantage, rather the reverse, for he will then discover how thoughts and ideas formed in the foreign mind are given expression to in Chinese, not perhaps always with idiomatic nicety, but generally extremely well. In fact, it is the missionaries who lead the way in the vernacular, wherever they may be, and though, of necessity, there is a certain religious terminology in all sermons or addresses on religious subjects which is not always understood by the native outsider, there is much besides to listen to with profit as an object lesson in colloquial Chinese. Then, if you do not object to taking your seat amidst a Chinese audience, always civil and friendly, go and listen to the professional story teller who is to be found at fairs and temple gatherings or in frequented pleasure resorts. He will be less easy to understand than

the preacher for he often indulges in historical stories and talks more rapidly than the native evangelist, but a few afternoons spent in listening to him will accustom the ear to his style of talking helped out, as it is, by alluring gesture and facial expression which is a study in itself. The same results in a modified degree can be obtained by a modest expenditure if a story teller is hired for a private séance at so much an hour, but to get the artistic story teller at his best he must be heard when he is dependent upon the appreciation of his audience for his earnings and is not talking by contract.

TS'U-CHIH.

促	<i>ts'u⁴</i>	quick, urgent.	{	the literary term for a cricket.
織	<i>chih¹</i>	to weave.		
蚰	<i>ch'ü¹</i>	a worm, cricket.	{	the colloquial term for a cricket.
蚰	<i>ch'ü¹</i>			
朝	<i>ch'ao²</i>	the court, a dynasty.		<i>chao¹</i> , morning.
宣	<i>hsüan¹</i>	to proclaim.	{	<i>Hsüan-tê</i> , the style of the reign of the fifth emperor of the Ming Dynasty.
德	<i>tê²</i>	virtue, kindness.		
年	<i>nien²</i>	a year.	{	in the year of.
間	<i>chien¹</i>	between, in.		
當	<i>tang¹</i>	to treat as, stand for.		
玩	<i>wan²</i>	to play.	{	playthings. The term <i>wan-i-êrh</i> is applied to anything to which a distinct name cannot be given; as "thingumbob" in English.
意	<i>i⁴</i>	idea.		
兒	<i>êrh</i>			
民	<i>min²</i>	the people, the common people, subjects.	{	from amongst the people.
間	<i>chien¹</i>	amongst.		
宗	<i>tsung¹</i>	kindred, clan.		
不	<i>pu⁴</i>		{	unavoidable.
免	<i>mien³</i>	to avoid, escape from, dispense with.		

華 <i>hua</i> ²	luxuriant, brilliant, variegated.	華 or 中華,
奉 <i>fêng</i> ⁴	to receive, offer to.	{ to curry favour with, flatter.
承 <i>ch'êng</i> ²	to receive from, be the recipient of.	
上 <i>shang</i> ⁴	above.	{ a superior officer.
司 <i>ssü</i> ¹	to manage, an officer.	
進 <i>chin</i> ⁴	to send in.	{ an expert, a professional.
行 <i>hang</i> ²	a class, sort.	
家 <i>chia</i> ¹		
成 <i>ch'êng</i> ²	became.	{ became a standing rule.
了 <i>liao</i>		
例 <i>li</i> ⁴	laws, regulations.	{ to compel, force.
勒 <i>lo</i> ⁴	to bind, coerce.	
令 <i>ling</i> ⁴	to order, an order, command, your.	
添 <i>t'ien</i> ¹	to add.	{ to add.
上 <i>shang</i> ⁴		
因 <i>yin</i> ¹	because of.	{ consequently.
此 <i>tz'ü</i> ³	this.	
分 <i>fên</i> ⁴	a share.	
交 <i>chiao</i> ¹	to hand over, deliver.	{ to hand in service, to get one's service ac- cepted as concluded.
差 <i>ch'ai</i> ¹	government service, or duty.	
無 <i>wu</i> ²	not.	{ scamps, vagabonds, rowdies.
賴 <i>lai</i> ⁴	to rely on, trust to, repudiate.	
子 <i>tzü</i>		
到 <i>tao</i> ⁴	to arrive, go to.	{ everywhere.
處 <i>ch'u</i> ⁴	a place.	

鑽 <i>tsuan</i> ¹	to bore.	} poking one's nose into every thing, poking into every nook and corner.
頭 <i>t'ou</i> ²	the head.	
覓 <i>mi</i> ⁴	to search.	
縫 <i>fêng</i> ⁴	a crack, crevice.	
兒 <i>êrh</i>		
要 <i>yao</i> ⁴	to want.	} an applicant.
主 <i>chu</i> ³	a master.	
衙 <i>ya</i> ²	a government office.	} yamên under- lings.
役 <i>i</i> ⁴	an inferior employé, an underling.	
訛 <i>o</i> ²	false, untrue, to deceive.	} to oppress, cheat.
詐 <i>cha</i> ⁴	false, deceitful, fraudulent.	
百 <i>po</i> ²	a hundred.	} the people. Note, <i>po</i> ² - <i>hsing</i> , not <i>pai</i> ⁴ - <i>hsing</i> .
姓 <i>hsing</i> ⁴	surnames.	
傾 <i>ch'ing</i> ¹	to subvert, ruin.	
考 <i>k'ao</i> ³	to examine.	
迂 <i>yü</i> ¹	to distort, excessive.	} stupid, doltish.
腐 <i>fu</i> ³	rotten, putrid.	
氣 <i>ch'i</i> ⁴	} appearance, air.	
像 <i>hsiang</i> ⁴		
奸 <i>chien</i> ¹	deceitful, villainous, treacherous.	} cunning, treache- rous, villainous.
猾 <i>hua</i> ²	slippery, cunning.	
偏 <i>p'ien</i> ¹	deflected, to do a thing in spite of remonstrance etc.	
保 <i>pao</i> ³	to guarantee.	} to recommend.
與 <i>chü</i> ³	to recommend, introduce, lift up.	

當	<i>tang¹</i>	to undertake, act as.	
一	<i>i²</i>		
個	<i>ko⁴</i>		to undertake a district, to be a local superintendent over a ward or tithing.
地	<i>ti⁴</i>		
方	<i>fang¹</i>		
書	<i>shu¹</i>	a book.	a bookworm, a mere student of books.
𡵚	<i>tai¹</i>	a fool, a simpleton.	
子	<i>tsü</i>		
打	<i>ta³</i>		
哈	<i>ha¹</i>	to joke, make a fool of.	
哈	<i>ha¹</i>		
生	<i>shêng¹</i>	the title given to graduates of the lowest degree.	
辭	<i>ts'ü²</i>	to decline.	
家	<i>chia¹</i>		property, belongings.
當	<i>tang¹</i>		
兒	<i>êrh</i>		
按	<i>an⁴</i>	according to.	per capita, per family.
戶	<i>hu⁴</i>	a door, a family.	
口	<i>k'ou³</i>	mouths, individuals.	
尋	<i>hsiün²</i>	to seek.	to commit suicide.
死	<i>ssü³</i>	death.	
白	<i>pai²</i>	in vain.	in vain, to take trouble in vain.
饒	<i>jao²</i>	to spare.	
搜	<i>sou¹</i>	to search.	to search.
尋	<i>hsiün²</i>	to search.	
搪	<i>t'ang²</i>	to ward off, fend off.	to tide over or fend off a difficulty, to put off with excuses.
塞	<i>sai⁴</i>	a cork, to cork, stop up.	

- 竹 *chu*² bamboo.
- 筒 *t'ung*³ a tube, case.
- 罩 *chao*⁴ a cover, to cover, to shade, a shade. { a cover or cap; here, a small net for catching crickets.
- 子 *tzü*
- 鉗 *ch'ien*² { nippers, tweezers.
- 子 *tzü*
- 爛 *lan*⁴ boiled to rags, rotten.
- 弱 *jo*⁴ weak, delicate.
- 催 *ts'ui*¹ to press, urge. { to press.
- 逼 *pi*¹ to press, urge, oppress, compel.
- 屁 *p'i*⁴ the buttocks. { the backside.
- 股 *ku*³ the thighs.
- 板 *pan*³ { a board, the slat of bamboo with which prisoners and witnesses are beaten.
- 子 *tzü*
- 索 *so*³ to bind, fasten, restrict, exact. { Read *so*²-*hsing*, to do violence to one's nature or inclinations.
- 性 *hsing*⁴ disposition, nature. { Used in reference to acts which one does not want to perform, but feels more or less-bound to. As, 'you might go and do it,' 'suppose after all you do.' Also in the sense of 'in spite of.'
- 炕 *k'ang*⁴ a brick dais heated by flues.
- 了 *liao*³ to finish. { put an end to the business.
- 事 *shih*⁴ the matter.
- 羅 *lo*² a net.
- 鍋 *kuo*¹ a cooking pot, or pan. { a hunchback.
- 兒 *êrh*

頂	<i>ting</i> ³	the crown of the head, superlative, to oppose.	} a witch.
香	<i>hsiang</i> ¹	incense, fragrant, fragrance.	
的	<i>ti</i>		
卦	<i>kua</i> ⁴	divination, to divine, the 'diagrams' of Fu Hsi.	
一	<i>i</i> ¹	} a string of cash.	
掛	<i>kua</i> ⁴		to hang up.
錢	<i>ch'ien</i> ²		
一	<i>i</i> ¹	} a room of one <i>chien</i> ; a <i>chien</i> being the space between four uprights or pillars.	
間	<i>chien</i> ¹		a division.
屋	<i>wu</i> ¹	a room.	
子	<i>tzü</i>		
張	<i>chang</i> ¹	the Numerative of tables etc.	
香	<i>hsiang</i> ¹	incense.	} an incense burner.
爐	<i>lu</i> ²	a stove.	
問	<i>wên</i> ⁴	to ask.	} to seek by divination.
卜	<i>pu</i> ³	to divine.	
唇	<i>ch'un</i> ²	the lips.	
敬	<i>ching</i> ⁴	to reverence, respect.	
殿	<i>tien</i> ⁴	a hall, throne hall, main hall of a temple.	
閣	<i>ko</i> ²	a council chamber, upper room, pavilion, shelf.	
廟	<i>miao</i> ⁴	a temple.	} a temple, temples.
宇	<i>yü</i> ³	a room.	
蒿	<i>hao</i> ¹	a tall weed.	} jungle.
草	<i>ts'ao</i> ³	grass.	
蹲	<i>tun</i> ¹	to squat.	
迸	<i>pêng</i> ⁴	to jump, make a spring.	

摺 <i>chê²</i>	to fold up, a fold, a memorial to the throne.	} to fold up.
檯 <i>tiêh²</i>	to fold up.	
起 <i>ch'i³</i>		
來 <i>lai²</i>		
寺 <i>ssü⁴</i>	a temple, monastery.	
景 <i>ching³</i>	view, circumstances.	} condition, appearance, circumstances.
況 <i>k'uang⁴</i>	moreover, still, besides.	
扎 <i>cha^{1, 2}</i>	to thrust, prick.	} to make an effort, especially of a sick person, or against one's inclinations.
掙 <i>chêng⁴</i>	to strive, struggle, make an effort.	
着 <i>cho</i>		
一 <i>i¹</i>		
瘸 <i>ch'üeh²</i>	lame.	} limping, walking in a 'dot-and-carry-one' fashion.
一 <i>i¹</i>		
點 <i>tiên³</i>	a dot.	
座 <i>so⁴</i>	the Numerative of tombs etc.	
古 <i>ku³</i>	ancient.	
枳 <i>chih³</i>	bramble.	} brambles, thorn bushes.
荆 <i>ching¹</i>	thorns.	
與 <i>yü³</i>	with, and.	
蝦 <i>ha²</i>	a frog.	} read <i>ha²-ma</i> , a frog.
蟆 <i>ma¹</i>	a frog.	
嚇 <i>hsia⁴</i>	to frighten.	} made him jump, gave him a start, startled him.
一 <i>i²</i>	a.	
跳 <i>t'iao⁴</i>	to jump.	
趴 <i>p'a¹</i>	to crouch.	} crouching.
爬 <i>p'a²</i>	to creep, crawl.	
伏 <i>fu²</i>	to fall prostrate.	

舒 <i>shu</i> ¹	to open, extend.
翅 <i>ch'ih</i> ⁴	wings, fins.
膀 <i>pang</i> ³	wings.
兒 <i>êrh</i>	loins.
撲 <i>p'u</i> ¹	to grab at, to put one's hand over, as when catching an insect.
探 <i>t'an</i> ⁴	to pry into, try for, feel for, poke at.
探 <i>t'an</i> ¹	to test.
冲 <i>ch'ung</i> ¹	to wash away, to burst.
雄 <i>hsiung</i> ²	martial, heroic, a cock bird.
健 <i>chien</i> ⁴	strong, robust.
扣 <i>k'ou</i> ⁴	to strike, hit.
住 <i>chu</i> ⁴	indicates completion of an act.
珍 <i>chên</i> ¹	precious, real.
寶 <i>pao</i> ³	precious, a treasure.
獨 <i>tu</i> ²	singly.
生 <i>shêng</i> ¹	born.
子 <i>tsü</i> ³	son.
鎖 <i>hsiao</i> ¹	to expend, finish, acquit oneself of.
蟲 <i>ch'ung</i> ²	an insect.
趁 <i>ch'ên</i> ⁴	to embrace an opportunity, avail oneself of.
掀 <i>hsien</i> ¹	to lift up, raise.
開 <i>k'ai</i> ¹	open.
肚 <i>tu</i> ⁴	the stomach.
子 <i>tsü</i>	
變 <i>pien</i> ⁴	to change.

wings.

clapped it over him.

a treasure.

an only son.

lifted up.

惡	<i>wu⁴</i>	to hate.	} viciously, angrily.
狠	<i>hên³</i>	very.	
狠	<i>hên³</i>		
的	<i>ti</i>		

孽	<i>nieh⁴</i>	retribution, a debt of retribution.	} <i>nieh⁴-chang</i> is a term applied to plaguey children, supposed to have been born as a retribution upon parents for sins committed in a previous existence.
障	<i>chang⁴</i>	a screen, a veil.	

爸	<i>pa⁴</i>	a father.	} read <i>pa⁴-pa</i> .
爸	<i>pa⁴</i>		
按	<i>ên⁴</i>	to press down with the hand. In all other cases read <i>an⁴</i> .	

井	<i>ching³</i>	a well.
淹	<i>yen¹</i>	to drown, drowned.

埋	<i>mai²</i>	to bury.	
甦	<i>su¹</i>	to revive.	} came to.
醒	<i>hsing³</i>	to wake.	

襟	<i>chin¹</i>	the lappet or overlap of a Chinese coat.
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捉	<i>cho¹</i>	to grasp, seize.
---	------------------------	------------------

少	<i>shao⁴</i>	young men.
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專	<i>chuan¹</i>	sole, special.	} to devote one's attention, pay undivided attention.
心	<i>hsin¹</i>	attention.	

王	<i>wang²</i>	a prince; one of the most common of Chinese surnames.
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蟹	<i>hsieh¹</i>	a crab.	} crab shell green.
殼	<i>k'o¹</i>	a shell.	
兒	<i>êrh</i>		
青	<i>ch'ing¹</i>	green.	

贏 <i>ying²</i>	to win, conquer.	
物 <i>wu⁴</i>	a thing, article.	
出 <i>ch'u¹</i>	out.	} to get rid of, part with.
脫 <i>t'o¹</i>	to put off.	
充 <i>ch'ung¹</i>	to fill, play the part of.	} fill up the number, good enough to make up the number.
數 <i>shu⁴</i>	a number.	
兒 <i>êrh</i>		
壯 <i>chuang⁴</i>	strong, robust.	
領 <i>ling³</i>	to receive.	} to receive instruction, get infor- mation; thanks for your information.
教 <i>chiao⁴</i>	instruction.	
個 <i>ko⁴</i>	} size.	
兒 <i>êrh</i>		
賭 <i>tu³</i>	to bet.	} to back, to lay money on.
個 <i>ko⁴</i>	a.	
勝 <i>shêng⁴</i>	victory, to conquer.	
敗 <i>pai⁴</i>	defeat, ruin.	
身 <i>shên¹</i>	body.	} quality.
分 <i>fên¹</i>	division.	
精 <i>ching¹</i>	clear, bright, essence.	} hearty, 'perky', in good form.
神 <i>shên²</i>	spirits.	
猪 <i>chu¹</i>	a pig.	} pig's bristles.
鬃 <i>tsung¹</i>	a horse's mane, bristles on a pig's back.	
撥 <i>po¹</i>	to distribute, pick out as with a stick, set apart, stir up.	
鬚 <i>hsü¹</i>	* the moustache, whiskers.	
招 <i>chao¹</i>	to invite, beckon, incite.	
振 <i>chên⁴</i>	to shake, agitate.	

發 <i>fa</i> ¹	to put forth.	
橫 <i>hêng</i> ⁴	bullying, truculent.	} to swagger, play the bully.
冷 <i>lêng</i> ³	cold.	
不 <i>pu</i> ⁴		} all of sudden, unawares.
防 <i>fang</i> ²	to guard against.	
脖 <i>po</i> ²	the neck.	} the nape of the neck.
頸 <i>kêng</i> ³	the nape of the neck.	
子 <i>tzú</i>		
展 <i>chan</i> ³	to open, spread out, expand.	
伸 <i>shên</i> ¹	to stretch out.	
嘴 <i>tsui</i> ³	a beak.	
賺 <i>ch'ien</i> ¹	to peck.	
幸 <i>hsing</i> ⁴	fortunate.	} fortunately.
爾 <i>êrh</i> ³	you, once in a while.	
爪 <i>chao</i> ³	} a claw, claws.	
子 <i>tzü</i>		
蹂 <i>to</i> ⁴	to stamp the foot.	
不 <i>pu</i> ²	} without stopping, incessantly.	
住的 <i>chu</i> ⁴		
的 <i>ti</i>		
撥 <i>po</i> ¹	to separate, disperse.	} to shake from side to side. <i>Po</i> ¹ - <i>lang</i> <i>ku</i> ³ is a pedlar's drum with a long handle and two beads attached by strings to the head, which is shaken by a turn of the wrist. Hence <i>po</i> - <i>lang</i> , to shake from side to side.
浪 <i>lang</i> ⁴	waves, dissolute, profligate.	
挨 <i>ai</i> ²	to suffer, near, next to.	} when he got near, or close up.
近 <i>ai</i> ¹	near, to approach.	
了 <i>chin</i> ⁴		
了 <i>liao</i>		

雞 <i>chi</i> ¹	a chicken.	
冠 <i>kuan</i> ¹	a cap, comb of a bird.	} a cock's comb, fowl's comb.
子 <i>tzu</i>		
撒 <i>sa</i> ¹	to let go.	} to let go; of an animal biting.
嘴 <i>tsui</i> ³	the mouth, beak.	
棒 <i>p'eng</i> ³	to hold up with both hands.	
胡 <i>hu</i> ²	wild, reckless.	} rot, rubbish. Needless to say rather a strong expression, but one in common use.
哕 <i>ch'in</i> ⁴	to vomit, spue.	
天 <i>t'ien</i> ¹	} natural.	
然 <i>jan</i> ²		
沒 <i>mei</i> ²	no.	} a cock and bull story.
頭 <i>t'ou</i> ²	head.	
沒 <i>mei</i> ²	no.	
尾 <i>wei</i> ³	tail.	
的 <i>ti</i>		
話 <i>hua</i> ⁴		
本 <i>pên</i> ³	here used as the personal pronoun I. I, the individual magistrate; I myself the magistrate. In documentary Chinese 本 takes the place of 我.	
糟 <i>tsao</i> ¹	rotten, sediment, lees of wine.	} to destroy, spoil.
塌 <i>t'a</i> ¹	to sink down, collapse.	
下 <i>hsia</i> ⁴	lower.	} the lower half.
半 <i>pan</i> ⁴	half.	
截 <i>chieh</i> ²	to cut asunder, intercept.	
點 <i>tien</i> ³	here the flat plate of bronze or iron used as a gong in government offices and temples.	
彈 <i>t'an</i> ²	to thrum, as a guitar, to claw at, flick off, a pellet, bullet.	
先 <i>hsien</i> ¹	in the meanwhile, as a preliminary.	

套 <i>t'ao⁴</i>	the Numerative of official documents.	
詳 <i>hsiang²</i>	to report to a superior, explicit.	{ an official report, despatch.
文 <i>wên²</i>	an official document.	
獻 <i>hsien⁴</i>	to offer to a superior, to present an offering.	
督 <i>tu¹</i>	to direct, rule.	{ His Excellency the Governor General. Commonly called 總督.
憲 <i>hsien⁴</i>	a ruler, His Excellency.	
籠 <i>lung²</i>	a cage.	
進 <i>chin⁴</i>	to enter, send in to a superior.	{ sent him "inside", sent him into the palace.
到 <i>tao⁴</i>	to.	
裏 <i>li³</i>		
頭 <i>t'ou²</i>		
奏 <i>tsou⁴</i>	to memorialise the Throne.	{ a memorial to the Throne.
摺 <i>chê²</i>	a memorial, any document of several pages or folds.	
琴 <i>ch'in²</i>	a lute.	
琵琶 <i>p'i²</i>	{ a Chinese guitar.	
琶 <i>pa¹</i>		
賜 <i>ts'ü⁴</i>	to confer, bestow.	
匹 <i>p'i³</i>	the Numerative of horses, one of a pair.	
尺 <i>ch'ih³</i>	{ a piece of presentation silk.	
頭 <i>t'ou²</i>		
功 <i>kung¹</i>	meritorious.	{ meritorious service.
勞 <i>lao²</i>	effort, trouble.	
學 <i>hsüeh²</i>	{ the Literary Chancellor of a province.	
院 <i>yüan⁴</i>		

置 *chih⁴*

to buy.

蓋 *kai⁴*房 *fang²*子 *tsü*俱 *chü¹*然 *jan²*

to build a house.

all.

in every respect, in every particular.

It would be an easy matter to think in a few minutes of half a dozen sentences which it would puzzle the most fluent speaker to render off-hand in Chinese. What the experienced interpreter does on these occasions is to sail round the difficulty by the use of some expression conveying the meaning but avoiding the idiomatic equivalent. Yet there is no ordinary sentence or expression that cannot be rendered in Chinese, often in a much more simple manner than in its English form. The student should always be on the look out for examples to try his hand upon, for the turning of them into Chinese will give him practice and he will acquire, in time, the knack of transposing almost involuntarily the order of his words to suit Chinese modes of expression. If he makes a daily habit of translating a certain number of phrases into Chinese and noting them down he will find the habit stand him in good stead when he has an examination ahead of him. Examiners have a way of laying pitfalls for their victims by springing sentences upon them for translation off-hand which, though simple enough in construction, are often very catchy to deal with. The writer has a vivid recollection of his first examination in Chinese, which was conducted by Sir Robert Hart, and two of the sentences he was called upon to translate at sight remain branded on his memory. The first takes some thinking about.

'There now! You've let the cat out of the bag!', The second was of a different kind, and if Sir Robert Hart* ever does the writer the honour of casting his eyes over these notes, it is hoped that he will himself try an off-hand translation of the following sentence which he

* Since deceased.

inflicted upon a nervous candidate going up for his first examination after twelve months study of Chinese.

'The melancholy wailing of the whistles carried by the pigeons as they wheel in mid air reminds one of the souls of the departed roaming about in space seeking for a resting place.'

It is of course not necessary to prepare oneself for such startlers as the foregoing, but there are scores and scores of common expressions which do not come to the tip of one's tongue if one wants to put them into Chinese. Here are a few set down more or less at random:

I prefer a black horse to a white one.

Would you rather be a bigger fool than you look, or look a bigger fool than you are?

I shouldn't be such an idiot as to take anything he said for granted.

You might have told me you didn't mean to come, instead of keeping me waiting all that time on the chance of your turning up.

You seem to think that you are going to have it all your own way.

The man I mentioned to you yesterday as one who might possibly suit you as cook says he won't come unless you undertake to give him a rise in wages after he has been with you six months.

You don't mean to tell me that you didn't make a squeeze on that!

I am tired of telling you that you must be punctual. Give me a chance of going and see if I don't take it. I want you to reproduce this pattern on a larger scale.

I don't care to tell you what I paid for it. All the same I wouldn't sell it for a profit of twenty-five per cent. I must make that a first condition.

There's not much to be gained by taking that road. It zigzags about to such an extent that in the end you will find it better to stick to the main road.

What's the use of your talking like that? I can save you the trouble of pretending that you don't understand me by mentioning to you that our old friend Liu told me yesterday that you had told him that if I talked to you about this business you would swear you had never heard a word about it. So you see that it's waste of time for you to try and humbug me any more.

As the student will derive more profit by working the foregoing examples out with his teacher than reading a ready made translation, a tentative rendering is given of the last sentence only.

你何苦來說那樣兒的話。
我若是告訴你、偕們姓劉
的那個朋友、昨天跟我說。
你告訴他咯、若是我和你
提這件事、你就要起誓發
愿的說、一概不知道。這就
省得你假粧不懂得我的
意思咯。這麼看起來、你想
着法子再往下胡弄我、就
是白費工夫咯。

WANG CH'ÈNG.

生	<i>shêng¹</i>	life, living.	{	livelihood, business, trade.
理	<i>lî³</i>	principle.		
一	<i>i²</i>			
陣	<i>chên⁴</i>	a gust as of wind, a clap as of thunder, a burst as of rage.	{	a turn of, burst of, gust of.
敗	<i>pai⁴</i>	ruined.		
落	<i>lo⁴</i>	to fall, drop.	{	ruined in fortune.
坍	<i>t'an¹</i>	ruined, broken down.		
場	<i>t'a¹</i>	to subside, collapse.	{	in ruins.
亭	<i>t'ing²</i>	a pavilion, arbour.		
子	<i>tzû</i>			
苦	<i>k'u³</i>	bitter, tiresome, hard.	{	hard toil.
力	<i>lî⁴</i>	strength.		
氣	<i>ch'i⁴</i>			
多	<i>to¹</i>	the majority.		
早	<i>tsao³</i>	early.	{	morning, early morning.
晨	<i>ch'ên²</i>	the morning.		
總	<i>tsung³</i>	collectively.	{	in a word, to sum up.
而	<i>êrh²</i>	and.		
言	<i>yên²</i>	words, say.		
之	<i>chih¹</i>	ing.		

澄 <i>têng⁴</i>	clear, limpid.	
耳 <i>êrh³</i>	the ear.	} an ear pick.
挖 <i>wa¹</i>	to scoop.	
子 <i>tsü</i>		
儀 <i>i²</i>	usages, obser-	} the name given in the Ming dynas-
賓 <i>pin¹</i>	vances. a guest, visitor.	
衡 <i>hêng²</i>	crosswise.	} Prince Hêng Kung.
恭 <i>kung¹</i>	courteous, respectful.	
王 <i>wang²</i>	prince.	
款 <i>k'uan³</i>	here a mark, as the date on porcelain etc.	
誇 <i>k'ua¹</i>	to boast, praise.	
念 <i>nien⁴</i>	to think of.	} a souvenir.
信 <i>hsin⁴</i>	a report, message.	
輕 <i>ch'ing¹</i>	lightly.	} carelessly.
易 <i>i⁴</i>	easily.	
揀 <i>chien³</i>	to select, choose.	
重 <i>ch'ung²</i>	double, duplicate, <i>ch'ung² yeh²-yeh</i> great great grandfather.	
嫡 <i>ti²</i>	a wife proper.	} descended in the direct line through a wife proper.
派 <i>p'ai⁴</i>	to branch off.	
狐 <i>hu²</i>	a fox. See below.	
路 <i>lu⁴</i>	a road.	} to pass by on one's way.
過 <i>kuo⁴</i>	to pass.	
將 <i>chiang¹</i>	to take. <i>chiang¹ erh³ wa¹-tsü tin¹-lo</i> 'took and lost' the earpick.	
合 <i>ho²</i>	to agree, harmonise.	} something which must hap- pen, foreordained. Also, 'serve you right.'
該 <i>kai¹</i>	ought.	

狐	hu ²	{	a fox.
狸	li ²		
便	pien ⁴	then, and.	
見	chien ⁴	{	to introduce people. 我給你們兩位見一見, let me introduce you two gentlemen to each other.
一	i ²		
見	chien ⁴	{	to go around, complete. } her whole body, all over.
周	chou ¹		
身	shên ¹	body.	
蓬	p'êng ²	tangled, dishevelled.	
氣	ch'i ⁴	{	complexion.
色	sê ⁴		
昏	hun ¹	dusk, obscure.	
了	liao ³	{	to end, finish. } to finish, bring a work to an end, the hand. } put an end to.
手	shou ³		
樑	liang ²	the spine, a roof beam.	
義	i ⁴	{	justice, right spirit. } kindness, public spirit, a desire to help others.
氣	ch'i ⁴		
米	mi ³	patriotism, public spirit, kindness. } uncooked rice.	
麵	mien ⁴	flour.	
樓	lou ³	to carry in the arms, embrace.	
慈	tz'ü ²	{	kind, kindness, mercy. } compassionate, charitable, sympathetic.
善	shan ⁴		
孫	sun ¹	{	a grandson.
子	tzü		
生	shêng ¹	{	to live. } trade, business.
意	i ⁴		

終 <i>chung¹</i>	the end, the close.	}	all day long.
日 <i>jih⁴</i>	day.		
由 <i>yu²</i>	to let, depend on.	}	to follow my disposition, to follow my inclination.
我 <i>wo³</i>			
性 <i>hsing⁴</i>	disposition.	}	face powder.
兒 <i>êrh</i>			
花 <i>hua¹</i>	flowers.	}	face powder.
粉 <i>fên³</i>	powder, rouge, meal.		
遞 <i>ti⁴</i>	to hand over to.	}	grass cloth.
給 <i>kei³</i>			
葛 <i>ko²</i>	creeping plants.	}	grass cloth.
布 <i>pu⁴</i>	cloth.		
依 <i>i¹</i>	according to, to agree to.		
疋 <i>p'i³</i>	a bale or roll of cloth etc.		
寧 <i>ning²</i>	preferable, tranquillity. This character is generally written 寧, as the correct form was part of the personal name of the Emperor Tao Kuang and is therefore 'taboo'.		
料 <i>liao⁴</i>	to calculate, estimate.		
天 <i>t'ien¹</i>	weather.	}	fine weather, clear sky after rain.
晴 <i>ch'ing²</i>	clear, fine.		
了 <i>liao</i>		}	in bucketsful; used of heavy rain.
傾 <i>ch'ing¹</i>	to overturn.		
盆 <i>p'ên²</i>	a basin.	}	to bait, or take a meal during the day-time while on a journey.
溇 <i>nêng⁴</i>	muddy, sloppy, miry.		
打 <i>ta³</i>		}	to bait, or take a meal during the day-time while on a journey.
尖 <i>chien¹</i>	a tip, point.		
沉 <i>ch'ên²</i>	to sink, heavy.		

通 <i>t'ung¹</i>	open, passable.	
富 <i>fu⁴</i>	wealthy, affluent.	
晦 <i>hui⁴</i>	unlucky.	{ unlucky, dissappointed.
氣 <i>ch'i⁴</i>		
嚼 <i>chiao²</i>	to chew.	{ personal expenses, cost of living.
過 <i>kuo⁴</i>		
兒 <i>êrh</i>		
統 <i>t'ung³</i>	the whole, a leader.	{ altogether, the whole, total.
共 <i>kung⁴</i>	all.	
打 <i>ta³</i>	{ to prepare, make ready.	
點 <i>tien³</i>		
褡 <i>ta¹</i>	a bag, wallet.	{ a purse, wallet.
褌 <i>lien²</i>	a pouch, purse.	
相 <i>hsiang¹</i>	mutually.	{ to affect, concern.
干 <i>kan¹</i>	concern.	
進 <i>chin⁴</i>	to advance.	{ not knowing what to do, in a quandary.
退 <i>t'ui⁴</i>	to retire.	
兩 <i>liang³</i>	both.	
難 <i>nan²</i>	difficult.	
逗 <i>tou⁴</i>	to stop, delay, dawdle.	{ to loiter, dawdle.
遛 <i>liu²</i>	to linger, saunter.	
鵪 <i>an¹</i>	{ a quail.	
鶉 <i>ch'un²</i>		
僅 <i>chin³</i>	only, barely.	{ only just, barely.
僅 <i>chin³</i>		
的 <i>ti</i>		

忠	<i>chung</i> ¹	honest, loyal.	{	honest, loyal, faithful.
厚	<i>hou</i> ⁴	thick.		
籠	<i>lung</i> ²	{	a cage.	
子	<i>tzü</i>			
須	<i>hsü</i> ¹	must.		
把	<i>pa</i> ⁴	to handle, train.		
謀	<i>mou</i> ²	to plan, plot, devise.		
鬆	<i>sung</i> ¹	loose.	{	free, at ease.
通	<i>t'ung</i> ¹	to pass through, clear.		
親	<i>ch'in</i> ¹	relative.	{	an Imperial prince, a prince of the blood.
王	<i>wang</i> ²	prince.		
正	<i>chêng</i> ⁴	{	the first moon of the year.	
月	<i>yueh</i> ⁴			
台	<i>t'ai</i> ²	a terrace.	{	steps to a terrace.
階	<i>chieh</i> ¹	a flight of steps.		
騰	<i>t'êng</i> ²	to ascend, rise.	{	to jump up and down.
跳	<i>t'iao</i> ⁴	to jump.		
拚	<i>p'in</i> ⁴	to reject, disregard.	{	to risk one's life, to take one's life in one's hands.
命	<i>ming</i> ⁴	life.		
毛	<i>mao</i> ²	fur, feathers.		
罷	<i>pa</i> ⁴	to cease, stop.	{	to stop the game.
局	<i>chü</i> ²	a manufactory, game, office, shop, depot.		
倘	<i>t'ang</i> ³	if, but if, and if, supposing that.		
漬	<i>tzü</i> ⁴	soaked with water.	{	with feathers all on end.
着	<i>cho</i>			
毛	<i>mao</i> ²	fur, feathers.		

兇	<i>hsiung</i> ¹	cruel, malevolent, fierce.	
搭	<i>ta</i> ¹	to add to.	} hanging down, as a dog's tail, etc.
拉	<i>la</i> ¹	to drag.	
着	<i>cho</i>		
賞	<i>shang</i> ³	to bestow on an inferior, to reward.	
折	<i>chê</i> ²	here, to take the place of, make up for, be a set off against.	
孝	<i>hsiao</i> ⁴	filial, dutiful.	} to give to a superior.
敬	<i>ching</i> ⁴	to respect, reverence.	
虧	<i>k'uei</i> ¹	to fail, to lessen, injure.	} to fail a person, to be ungrateful, do an injustice, be hard upon.
負	<i>fu</i> ⁴	to turn the back on.	
搖	<i>yao</i> ²	to shake backwards and forwards, to wave.	
失	<i>shih</i> ¹	to lose.	
機	<i>chi</i> ¹	} an opportunity.	
會	<i>hui</i> ⁴		
交	<i>chiao</i> ¹	to hand over.	} to exchange, barter, deal.
易	<i>i</i> ⁴	to change.	
約	<i>yao</i> ¹	to weigh, weigh out; elsewhere read <i>yüeh</i> ¹ .	
勒	<i>lo</i> ⁴ <i>lei</i> ⁴	to restrain, hold on to, hold in.	
謙	<i>ch'ien</i> ¹	yielding, humble.	} could not persuade him, could not induce him.
讓	<i>jang</i> ⁴	to waive, yield.	
不	<i>pu</i> ²		
過	<i>kuo</i> ⁴		
織	<i>chih</i> ¹	to weave.	

THE MYNAH.

雉	<i>kou⁴</i>	the crowing of a pheasant.	} the mynah.
鴝	<i>yii⁴</i>	the mynah.	
將	<i>chiang¹</i>	just, just as.	
絳	<i>chiang⁴</i>	purplish colour.	
架	<i>chia⁴</i>	} a frame, perch.	
子	<i>tsü</i>		
捨	<i>shê³</i>	to part with, allow to go.	
招	<i>chao¹</i>	to beckon, attract.	
羣	<i>ch'ün²</i>	a flock, herd, crowd.	
老	<i>lao³</i>	} read <i>lao³-kung</i> , a eunuch.	
公	<i>kung¹</i>		
平	<i>p'ing²</i>	to weigh in scales.	} to weigh out.
出	<i>ch'u¹</i>	out.	
駁	<i>po²</i>	to contradict, object to a price offered or asked.	
痛	<i>i'ung⁴</i>	painful, acute, very.	} enjoyable.
快	<i>k'uai⁴</i>	pleasant.	
抖	<i>tou³</i>	to shake, as a carpet, to rouse.	} read <i>tou³-lou</i> , to shake, as of a dog shaking himself, or as a carpet is shaken.
樓	<i>lou³</i>	to draw, pull.	
唎	<i>shua¹</i>	to preen the feathers.	

翎 <i>ling</i> ²	a feather, feathers.	}	feathers.
毛 <i>mao</i> ²	fur, feathers.		
兒 <i>êrh</i>		}	the tops of the trees.
通 <i>t'ung</i> ¹	throughout, thoroughly.		
梢 <i>shao</i> ¹	the tip or top.	}	and that was all.
兒 <i>êrh</i>	and.		
而 <i>êrh</i> ²	finished, ended, done, past.	}	perching a mynah. A curious instance of the 'topsy turveydom' of Chinese. Old Wang perched the mynah on the stick and carried him, according to Chinese construction,* instead of the mynah perching himself on the stick.
已 <i>i</i> ³			
架 <i>chia</i> ⁴	a stand or perch.	}	
着 <i>cho</i>	ing.		

HSIANG KAO.

杲	<i>kao³</i>	clear, bright sunshine.	
庶	<i>shu⁴</i>	a concubine.	
出	<i>ch'u¹</i>		} the issue of a concubine.
的	<i>ti</i>		
晟	<i>shêng⁴</i>	light, splendour.	
波	<i>po¹</i>	waves.	
斯	<i>ssü¹</i>	this, that.	
秘	<i>pi⁴</i>	secret, private.	
盟	<i>mêng²</i>	an oath, covenant.	} a sworn compact.
誓	<i>shih⁴</i>	an oath.	
荒	<i>huang¹</i>	} drought.	
旱	<i>han⁴</i>		
無	<i>wu²</i>	not.	} had not the wherewithal to contrive to live. Had nothing to live upon.
所	<i>so³</i>	that which.	
謀	<i>mou²</i>	to plan.	
生	<i>shêng¹</i>	to live, existence.	
饑	<i>chi¹</i>	hunger, famine.	} pressed by hunger and cold.
寒	<i>han²</i>	cold.	
交	<i>chiao¹</i>	interchangeably.	
迫	<i>po⁴</i>	to press, oppress.	

往 <i>wang³</i>	}	a euphemism for a widow contracting a second marriage.
前 <i>ch'ien²</i>		
走 <i>tson³</i>		
出 <i>ch'u¹</i>	}	to go out.
嫁 <i>chia⁴</i>		to be married to a husband. { to get married; of women only.
土 <i>t'u³</i>	}	local.
豪 <i>hao²</i>		brave, martial, a bully, braggart. { a local braggart.
素 <i>su⁴</i>		plain, simple, uncoloured, original condition. { always, from the beginning.
日 <i>jih⁴</i>		
羨 <i>hsien⁴</i>	}	to admire.
慕 <i>mu⁴</i>		to admire, respect, esteem. { to admire, respect.
筥 <i>p'o³</i>	}	a flat basket.
籬 <i>lo²</i>		a shallow basket. { a flat basket used for feeding animals out of.
比 <i>pi³</i>	}	to compare.
較 <i>chiao⁴</i>		to compare. { when you begin to compare them, when you compare them.
起 <i>ch'i³</i>		
來 <i>lai²</i>		
志 <i>chih⁴</i>	}	will, resolve, resolution.
向 <i>hsiang⁴</i>		towards. { the bent of the will or inclinations.
斷 <i>tuan⁴</i>	}	to break, cut off.
絃 <i>hsien²</i>		a string of an instrument, cord of a bow. { lost his wife.
續 <i>hsii⁴</i>	}	to connect, continue.
上 <i>shang⁴</i>		up. { to connect a broken length. 續絃 to marry again; used of widowers, not of widows.
奪 <i>to²</i>		to snatch away, seize.

破 <i>p'o⁴</i>	to break.	} to curse violently.
口 <i>k'ou³</i>	the mouth.	
大 <i>ta⁴</i>	greatly.	
罵 <i>ma⁴</i>	to curse.	
喝 <i>ho¹</i>	to call out, to drink.	
假 <i>chia³</i>	to borrow, false.	
忿 <i>fen⁴</i>	anger, indignation.	
呈 <i>ch'êng²</i>	} a petition, a statement.	
子 <i>tzü</i>		
手 <i>shou³</i>		
眼 <i>yen³</i>		
太 <i>t'ai⁴</i>	his hands and eyes were too big, had spies or al-	
大 <i>ta⁴</i>	lies everywhere, he pulled the wires too well.	
那 <i>na³</i>	} even suppose that, even if.	
怕 <i>p'a⁴</i>		
揷 <i>ch'uai¹</i>	to thrust into the bosom of the coat.	
攔 <i>nan³</i>	} a dagger.	
子 <i>tzü</i>		
洩 <i>hsieh⁴</i>	to leak out, ooze out.	} leaked out.
漏 <i>lou⁴</i>	to leak.	
把 <i>pa^{1, 3}</i>	to hold.	} a professional athlete.
勢 <i>shih⁴</i>	influence, power.	
匠 <i>chiang⁴</i>	a mechanic, artificer.	
汾 <i>fên²</i>	the name of a city in Shansi.	
焦 <i>chiao¹</i>	scorched, dried up.	
好 <i>hao⁴</i>	to be fond of.	

武	wu ³	military.	{	military arts or exercises.
藝	i ⁴	art, science, profession.		
射	shih ² shê ⁴	an arrow. to shoot an arrow.	{	to shoot an arrow, archery.
箭	chien ⁴	an arrow.		
薪	hsin ¹	faggots, fire wood.	{	salary, stipend.
水	shui ³	water.		
護	hu ⁴	to protect.	{	a body guard, escort.
衛	wei ⁴	to protect, escort.		
下	hsia ⁴	to put down one's hand, to get to work.	{	
手	shou ³			
漏	lou ⁴	to be off one's guard.	{	
空	k'ung ⁴			
兒	êrh	also.	{	he possibly might.
也	yeh ³			
許	hsü ³	might, must, to permit.	{	the roar of thunder.
轟	hung ¹	roar, rattle, rumbling.		
雷	lei ²	thunder.	{	flashes of lightning.
閃	shan ³	a flash, to avoid, dodge.		
電	tien ⁴	lightning, electricity.	{	hail.
電	pao ²			
子	tzü	to smash, strike.	{	to beg alms; used of the begging of priests.
砸	tza ²			
化	hua ⁴	a long outer coat or garment. (sometimes used without 子).	{	
緣	yüan ²			
袍	p'ao ²		{	
子	tzü			

稍 <i>shao</i> ¹	slightly.	{	slightly, to a slight degree.
微 <i>wei</i> ¹	trifling, minute.		
打 <i>ta</i> ³	verb of action.	{	to shiver with cold.
寒 <i>chin</i> ⁴	a shiver.		
兒 <i>êr</i> ¹		{	huddled up.
團 <i>t'uan</i> ²	a ball, lump, round, collected together.		
合 <i>ho</i> ²	to join.	{	striped.
着 <i>cho</i>			
班 <i>pan</i> ¹	streaks, stripes.	{	an enemy.
爛 <i>lan</i> ²	striped, banded.		
仇 <i>ch'ou</i> ²	hatred, enmity.	{	high spirits.
人 <i>jên</i> ²			
高 <i>kao</i> ¹	high.	{	gave a stretch, stretched himself.
興 <i>hsing</i> ⁴	flourishing.		
伸 <i>shên</i> ¹	to stretch out.	{	yawned.
懶 <i>lan</i> ³	idle.		
腰 <i>yao</i> ¹	the waist.	{	in all respects.
打 <i>ta</i> ³	verb of action.		
哈 <i>ha</i> ¹		{	to stride.
息 <i>hsi</i> ¹	here read <i>shih</i> .		
俱 <i>chü</i> ¹	all, the whole of.	{	to move, stir, agitate.
然 <i>jan</i> ²	as it were.		
邁 <i>mai</i> ⁴	to walk, to stride.	{	to move, stir, agitate.
步 <i>pu</i> ⁴	a pace.		
攪 <i>chiao</i> ³	to stir, disturb, annoy; here, to wave, as the tail.	{	
振 <i>chên</i> ⁴	to move, agitate.		
動 <i>tung</i> ⁴	to move.	{	

威 <i>wei</i> ¹	majestic.	} a majestic air.
風 <i>fêng</i> ¹	air, fashion.	
死 <i>ssü</i> ³	dead.	} a corpse.
尸 <i>shih</i> ¹	a corpse.	
省 <i>hsing</i> ³	to notice, understand.	} to realise, awake to a perception of. Note that in this combination <i>shêng</i> is read <i>hsing</i> ³ .
悟 <i>wu</i> ⁴	to realise, perceive.	
尸 <i>shih</i> ¹	a corpse.	} a corpse.
首 <i>shou</i> ³	the head, chief, first.	
禽 <i>ch'in</i> ²	birds.	} birds and beasts.
獸 <i>shou</i> ⁴	wild beasts.	
四 <i>ssü</i> ⁴	four.	} all round, on all sides.
周 <i>chou</i> ¹	to surround, to go around.	
圍 <i>wei</i> ²	to surround.	
耙 <i>p'a</i> ²	a rake; <i>pa</i> ⁴ to rake.	
看 <i>k'an</i> ¹	to watch.	} to watch over, to keep in custody.
守 <i>shou</i> ³	to guard, keep, maintain.	
猛 <i>mêng</i> ³	fierce, savage, suddenly.	
按 <i>ên</i> ⁴	to hold down.	
耗 <i>hao</i> ⁴	to waste, a rat.	} a rat or mouse.
子 <i>tzü</i>		
腦 <i>nao</i> ³	brains.	} the head.
瓜 <i>kua</i> ¹	a gourd.	
子 <i>tzü</i>		
搭 <i>ta</i> ¹	to add.	} fitted an arrow.
箭 <i>chien</i> ⁴	an arrow.	
照 <i>chao</i> ⁴	to reflect.	} to take aim.
準 <i>chun</i> ³	positive.	

颼	<i>sou</i> ¹	a whizzing or whirring sound.	
節	<i>chieh</i> ²	joints.	
故	<i>ku</i> ⁴	old.	{ an historical episode, a quotation from a classical author.
典	<i>tien</i> ³	a law, a classical work.	
邪	<i>hsieh</i> ²	vicious, depraved.	{ black arts.
法	<i>fa</i> ³	a device.	
擺	<i>pai</i> ³	to arrange.	{ to meddle or play with.
弄	<i>nung</i> ⁴	to toy with.	
具	<i>chü</i> ⁴	to write, draw up, enter into.	{ to draw up a bond or state- ment.
給	<i>chieh</i> ²	a deed, bond.	

‘What shall I read next?’ is a question that has been asked the writer by numbers of students. The answer is a simple one. ‘Anything, however simple, that you have not read before.’ There are several standard text books, notably the **官話指南** with its translation by Mr L. C. Hopkins; there are also the colloquial newspapers to fall back on, and novels. Two small books in excellent Pekingese, written by a Pekingese teacher in a Japanese school and published in Japan, deserve to be more widely known than they appear to be. They are entitled respectively **急就編** and **北京風土編**. The first consists of a series of questions and answers on a variety of subjects and the second, as the title indicates, of a description of Peking and its manners and customs. For pure colloquial Chinese of a high order it would be hard to find anything better than the **聖諭廣訓** or ‘Amplification of the Sacred Edict.’ When the student feels himself equal to tackling a novel he is advised to commence with something not too long. A good novel to start with is the **兒女英雄傳**, which is fairly easy though in some places the characters drop into rather classical talk. Another fairly easy book in the novel form is the **今古奇觀**, a collection of short stories, but the novel *par excellence* of China is the **紅樓夢** or, as it is commonly called, ‘The Dream of the Red Chamber.’ The opening chapter is extremely difficult and the book is interspersed throughout with a good deal of poetry and classical allusions, but anyone who will be at the pains to plod through the first ten or fifteen chapters is not likely to stop there if the study of Chinese presents any attractions to him. Chinese novels are specially useful as a means of passing by gradual stages from the colloquial

to the written form of the language, and no better book could be employed for this purpose than the 三國志. It is written in what the chinese call 'shallow' and foreigners 'easy' *wên lí*, and is one of the most popular books in China. Many of the incidents it describes have been dramatised, and it is largely drawn upon by the professional story-teller. To hear one of these story tellers give a recitation from the San Kuo Chih is an education in itself, and the popularity of the subject is shown by the large audiences of men, women, and even children, which these recitations attract.

CURSING THE DUCK.

對 <i>tui</i> ⁴	{	to make shift, to do the best possible under the circumstances.	{	basking in the sun.		
付 <i>fu</i> ⁴						
晒 <i>shai</i> ⁴	{	to air in the sun.				
暖 <i>nuan</i> ³						
兒 <i>êrh</i> [*]	{	warm.				
肥 <i>fei</i> ²						
可 <i>k'o</i> ³	{	fat; of birds and animals only.				
口 <i>k'ou</i> ³						
不 <i>pu</i> ⁴	{	appetising.				
由 <i>yu</i> ²						
的 <i>ti</i>	{	involuntarily.				
毛 <i>mao</i> ²						
錐 <i>chui</i> ¹	{	feathers.		quills of young feathers.		
拔 <i>pa</i> ²						
旺 <i>wang</i> ⁴	{	an awl, a point.				
罰 <i>fa</i> ²						
慟 <i>t'ung</i> ⁴	{	to pull out or up.				
慈 <i>han</i> ¹						
厚 <i>hou</i> ⁴	{	flourishing, prosperous, luxuriant.		the feelings moved by excess of grief, rage, etc.		
	{	to fine, to punish.		simple, honest.		
	{	the feelings moved by excess of grief, rage, etc.		simple, simple-minded, kindly hearted.		
	{	simple, honest.		generous, kind.		

辯	<i>pien⁴</i>	to dispute, quarrel.	{	read <i>pan⁴ tsui³</i> , to quarrel, a verbal, quarrel.
嘴	<i>tsui³</i>	the mouth.		
永	<i>yung³</i>	everlasting. <i>yung-pu</i> , never.		
何	<i>ho²</i>	how.	{	still less, how much the more?
況	<i>k'uang⁴</i>	moreover.		
認	<i>jên⁴</i>	to admit.	{	admitted the bill, owned up.
賬	<i>chang⁴</i>	a bill.		
冤	<i>yüan¹</i>	{		retribution for past sins.
孽	<i>nieh⁴</i>			
豈	<i>ch'i³</i>	how.	{	did you ever! well, I never! how shocking! etc. etc.
有	<i>yu³</i>	have.		
此	<i>ts'ü³</i>	this.		
理	<i>li³</i>	principle.		
揪	<i>chiu¹</i>	to grasp, catch hold of.		
癩	<i>lai⁴</i>	scabby, scab, itch.		
龜	<i>kuei¹</i>	a tortoise.		

There are certain technicalities connected with the abusive epithets forced from Mr Liu in the foregoing story which render it difficult to explain precisely why it is considered more than impolite to call a man a 'scabby-headed tortoise,' or to tell him to 'roll away.' The explanation is one that can be furnished by any teacher if he is pressed to give it. Suffice it here to say that to call anyone a 'turtle,' or a 'tortoise,' or a 'muddy egg' is distinctly strong language, and it would be inadvisable to apply any of these terms even to one's coolie unless there was a desire that he should give notice to quit.

Is there anyone with a limited knowledge of Chinese, or with none at all, who has not at some time or another longed for an abusive word to hurl at his coolie, his boatman, or even at her amah? There are few Chinese who have spent more than a few days in the employ of a foreigner who cannot detect an abusive epithet, even a mild one, though expressed in the foreign tongue, but the effect is not quite the same as that which abuse in their own tongue would have upon them. And here the difficulty comes in, for, unfortunately, abuse in oriental countries almost invariably takes the form of slanderous references to the moral character of the near belongings or ancestry of the person objurgated, and naturally no self-respecting foreigner would adopt this unjustifiable line of argument to a Chinese. But there are times in the life of everyone when abuse within respectable limits is not merely a luxury but a wholesome necessity, and upon these occasions even the most respectable people would be glad to be in possession of a small and fairly innocuous selection of epithets from the wide field of Chinese objurgation.

The following selection may possibly be of use. We will begin with the sort of thing a lady would be justified in saying to her amah, proceeding by degrees to something stronger.

I *do* wish you wouldn't be so careless.

你別那麼草草率率的纔是

You *are* a stupid thing.

你真糊塗透咯

You are the most aggravating person I ever came across.

討人嫌的人你算到了家咯

You idle good-for-nothing thing.

你這不中用的懶東西

You tiresome person.

可惡的東西

You're not a thing.

你不是個東西

You lazy hound.

懶狗

You're a liar.

撒謊料疲的

You useless image.

你這死木頭槓子

You mutton head.

你這死羊頭

You son of an ape.

猴兒崽子

You imp of Satan.

鬼娘養的妖精

Get to blazes out of this.

給我滾罷

You silly fool.

混賬東西

You whelp.

狗崽子

Ka³ tsa²-tzü.

嘎雜子

Hun⁴ tan¹.

渾蛋

THE CHINESE LANGUAGE.

VOLUME II. — PART III.

LIST OF CHARACTERS.

NOTE.

The figures to the right of each character indicate the number of the Radical.

- | | | | | |
|----|---|-----|---------------------------|---------------------------------|
| 1 | 虎 | 141 | <i>hu³</i> | a tiger. |
| 2 | 租 | 115 | <i>tsu¹</i> | to rent, lease. |
| 3 | 柴 | 75 | <i>ch'ai²</i> | fuel, kindling. |
| 4 | 列 | 18 | <i>lieh⁴</i> | to arrange in order. |
| 5 | 清 | 85 | <i>ch'ing¹</i> | pure, clear. |
| 6 | 拄 | 64 | <i>chu³</i> | to prop, lean upon. |
| 7 | 枋 | 75 | <i>kuai³</i> | a staff. |
| 8 | 央 | 37 | <i>yang¹</i> | to entreat. |
| 9 | 堆 | 32 | <i>tui¹</i> | a heap. |
| 10 | 爛 | 86 | <i>lan⁴</i> | rotten, boiled to a rag. |
| 11 | 扁 | 63 | <i>pien³</i> | flat. |
| 12 | 擔 | 64 | <i>tan¹</i> | to carry a burden. |
| 13 | 血 | 143 | <i>hsieh³</i> | blood. |
| 14 | 叨 | 30 | <i>tiao¹</i> | to seize with the mouth. |
| 15 | 瘋 | 104 | <i>f'ing¹</i> | demented. |
| 16 | 跪 | 157 | <i>kuei⁴</i> | to kneel. |
| 17 | 冤 | 40 | <i>yüan¹</i> | aggrieved. |
| 18 | 枉 | 75 | <i>wang³</i> | wrong, oppressed, in vain. |
| 19 | 役 | 60 | <i>i⁴</i> | an official underling. |
| 20 | 立 | 117 | <i>li⁴</i> | erect, to establish. |
| 21 | 度 | 53 | <i>tu⁴</i> | to pass, get through, a degree. |
| 22 | 倚 | 9 | <i>i³</i> | to lean against. |
| 23 | 靠 | 175 | <i>k'ao⁴</i> | to lean against, depend upon. |
| 24 | 典 | 12 | <i>tien³</i> | a rule, law. |
| 25 | 斷 | 69 | <i>tuan⁴</i> | to judge, decide, positively. |
| 26 | 制 | 18 | <i>chih⁴</i> | to rule, regulate, control. |
| 27 | 喊 | 30 | <i>han³</i> | to shout, call out. |

- 28 嚇 30 *ho⁴, hsia⁴* to frighten.
 29 非 175 *fei¹* not.
 30 皂 106 *tsao⁴* black.
 31 隸 171 *li⁴* a police runner.
 32 悔 61 *hui³* repentance, to repent.
 33 惱 61 *nao³* anger, indignation, to get angry.
 34 磕 112 *k'o¹* to knock, thump.
 35 獵 94 *lieh⁴* to hunt wild animals.
 36 晝 72 *chou⁴* daylight, daytime.
 37 仍 9 *jên²* still, still as before.
 38 討 149 *t'ao³* to demand, solicit.
 39 嶽 46 *yüeh⁴* a mountain.
 40 禱 113 *tao³* to pray.
 41 蹲 157 *tun¹* to squat.
 42 顧 181 *ku⁴* to look, regard, care for.
 43 投 64 *t'ou²* to present oneself, surrender, hit the mark.
 44 案 75 *an⁴* a court of law, case at law, table of justice.
 45 仿 60 *fang³* to copy, imitate.
 46 佛 60 *fu²* like, seemingly.
 47 鎖 167 *so³* to lock, a lock, to fetter.
 48 鍊 167 *lien⁴* to melt or refine metals.
 49 套 37 *t'ao⁴* an envelope, noose, to fit on.
 50 審 40 *shên³* to examine, try, investigate.
 51 貓 153 *mao¹* a cat.
 52 拍 64 *p'ai¹* to pat, strike, clap.
 53 償 9 *ch'ang²* to repay, forfeit.
 54 摘 64 *chai¹* to pluck, pull off.

55 抵	64	<i>ti</i> ³	to oppose, substitute.
56 鹿	198	<i>lu</i> ⁴	a deer.
57 敷	66	<i>fu</i> ¹	ample, to spread.
58 感	61	<i>kan</i> ³	grateful, to influence.
59 激	85	<i>chi</i> ¹	gratitude, to stimulate.
60 攢	64	<i>tsan</i> ³	to amass, put away, hoard.
61 墳	32	<i>fèn</i> ²	a grave, tomb.
62 喚	30	<i>huan</i> ⁴	to call out.
63 誤	149	<i>wu</i> ⁴	erroneous, false.
64 匪	22	<i>fei</i> ³	vagabonds, banditti.
65 專	41	<i>chuan</i> ¹	sole, special.
66 欺	76	<i>ch'i</i> ¹	to deceive, impose upon, insult.
67 孤	39	<i>ku</i> ¹	an orphan, solitary.
68 瞳	109	<i>t'ung</i> ²	the pupil of the eye.
69 品	30	<i>p'in</i> ³	degree, rank, to test.
70 扮	64	<i>pan</i> ⁴	to dress up.
71 踏	157	<i>t'a</i> ⁴	to step on, trample on.
72 青	174	<i>ch'ing</i> ¹	green, azure, young.
73 妨	38	<i>fang</i> ¹	to impede, interfere with, harm.
74 羣	123	<i>ch'ün</i> ²	a flock, herd, crowd.
75 輛	159	<i>liang</i> ⁴	the Numerative of carts.
76 繡	120	<i>hsiu</i> ⁴	to embroider, embroidery.
77 紗	120	<i>sha</i> ¹	gauze.
78 簾	118	<i>lien</i> ²	a screen, curtain, blind.
79 雪	173	<i>hsieh</i> ³	snow.
80 棗	75	<i>tsao</i> ³	the Chinese date or jujube.
81 任	9	<i>jèn</i> ⁴	an official post, to permit.

- 82 憑** 61 *p'ing*² proof, at the will or pleasure.
83 耍 126 *shua*³ to play, play with, trifle with.*
84 彎 57 *wan*¹ curved, to curve, bend.
85 腰 130 *yao*¹ the loins, waist.
86 轍 159 *chê*² a track, wheel rut.
87 𡇗 94 *tai*¹ silly, foolish, idiotic.
88 防 170 *fang*² to guard, defend.
89 眯 109 *mi*³ blinded, obscured.
90 睜 109 *chêng*¹ to open the eyes wide.
91 揉 64 *jou*² to rub with or between the hands.
92 翻 124 *fan*¹ to turn over or up.
93 淚 85 *lei*⁴ tears.
94 漸 85 *chien*⁴ gradual, gradually.
95 右 30 *yu*⁴ right, right hand.
96 壳 32 *k'o*¹ a shell.
97 治 85 *chih*⁴ to cure, heal, treat an ailment, direct, govern.
98 效 66 *hsiao*⁴ efficacious, to imitate.
99 驗 187 *yen*⁴ to inspect.
100 瞎 109 *hsia*¹ blind.
101 炕 86 *k'ang*⁴ a stove bed heated by flues.
102 災 86 *tsai*¹ disaster, calamity.
103 燥 86 *tsao*⁴ dry, parched.
104 安 40 *an*¹ quiet, repose.
105 逸 162 *i*² ease, leisure, to lose, abscond.
106 蹼 157 *p'an*² to sit cross legged.
107 串 2 *ch'uan*⁴ to connect, string together.
108 捻 64 *nien*³ to nip with the fingers, twist, tell beads.

- 109 喻 30 *wêng¹* a humming noise.
- 110 漆 85 *ch'i¹* varnish, lacquer.
- 111 左 48 *tso³* the left hand, the left.
- 112 接 64 *chieh¹* to take over, meet, catch, come in succession, receive.
- 113 鼻 200 *pi²* the nose.
- 114 癢 104 *yang³* to itch.
- 115 眶 109 *k'uang⁴* the socket of the eye.
- 116 珍 96 *chên¹* precious.
- 117 蘭 140 *lan²* an orchid, orchidaceous plants.
- 118 旱 72 *han⁴* dry, drought.
- 119 澆 85 *chiao¹* to sprinkle, water flowers.
- 120 拾 64 *shih²* to pick up, put in order.
- 121 掇 64 *to⁴* to gather.
- 122 菓 75 *kuo³* fruit.
- 123 綽 120 *ch'o⁴* slow, wide, large.
- 124 飛 183 *fei¹* to fly.
- 125 蜜 142 *mi⁴* honey.
- 126 蟻 142 *i³* an ant.
- 127 塚 32 *to²* a target, heap; Numerative of walls.
- 128 遂 162 *sui²* then, presently, to accord.
- 129 撓 64 *nao²* to scratch, tickle.
- 130 設 149 *shê⁴* to place, establish, suppose.
- 131 窟 116 *k'u¹* a hole, cave.
- 132 窿 116 *lung²* a hole.
- 133 露 173 *lou⁴, lu⁴* to disclose, expose.
- 134 椒 75 *chiao¹* pepper.

- 135 搬 64 *pan*¹ to shift, move.
 136 楚 75 *ch'u*³ plain, distinct.
 137 梨 75 *li*² a pear.
 138 味 30 *wei*⁴ flavour, taste, smell.
 139 士 33 *shih*⁴ a scholar, gentleman.
 140 嚐 30 *ch'ang*² to taste.
 141 核 75 *ho*² a pip, kernel.
 142 挖 64 *wa*¹ to scoop out.
 143 土 32 *t'u*³ earth, dust.
 144 掩 64 *yen*³ to screen, hide from view, cover over.
 145 芽 140 *ya*² a shoot, bud.
 146 枝 75 *chih*¹ the branches of a tree.
 147 衆 109 *chung*⁴ all.
 148 瞪 109 *têng*⁴ to open the eyes wide, to stare.
 149 哈 30 *ha*¹ to laugh loudly, to yawn.
 150 角 148 *chiao*³ a corner, angle; *chüeh*², a horn.
 151 垂 32 *ch'ui*² to hang down.
 152 喪 30 *sang*⁴ to destroy, lose; *sang*¹, to mourn.
 153 編 120 *pien*¹ to weave, fabricate, compose, plait.
 154 煉 86 *lien*⁴ to melt, refine metals.
 155 座 53 *tso*⁴ a seat.
 156 蒲 140 *p'u*² rushes.
 157 團 31 *t'uan*² a ball, lump, collected together.
 158 爽 89 *shuang*³ lively, cheerful.
 159 凡 16 *fan*² all, common, mortal.
 160 師 50 *shih*¹ a master, teacher.
 161 施 70 *shih*¹ to act, confer upon, apply,

- 162 嬌 38 *chiao*¹ delicate, tender.
 163 慣 61 *kuan*⁴ accustomed, habitual.
 164 誠 149 *ch'êng*² true, honest, sincere.
 165 疑 103 *i*² to doubt, suspect.
 166 感 61 *huo*⁴ to delude, doubts.
 167 徒 60 *t'u*² a disciple, pupil.
 168 聚 128 *chü*⁴ to assemble.
 169 訊 149 *hsiün*⁴ to interrogate.
 170 散 66 *san*⁴ to disperse.
 171 課 149 *k'o*⁴ to examine, a task.
 172 皸 107 *ts'un*¹ cracked, chapped.
 173 裂 145 *lieh*⁴ to split, crack.
 174 貼 154 *t'ieh*¹ to stick on, attach to.
 175 轉 159 *chuan*^{3, 4} to turn round, revolve.
 176 享 8 *hsiang*³ to enjoy.
 177 盡 108 *chin*⁴ to exhaust, empty.
 178 搶 64 *ch'iang*³ to rob by violence, to snatch.
 179 斟 68 *chên*¹ to pour out wine, to deliberate.
 180 陪 170 *p'ei*² to bear a person company.
 181 筷 118 *k'uai*⁴ chopsticks.
 182 般 137 *pan*¹ manner, way, like.
 183 唱 30 *ch'ang*⁴ to sing.
 184 舞 136 *wu*³ to gesticulate, posture, dance.
 185 簫 118 *hsiao*¹ a flageolet, clarinet.
 186 宴 40 *yen*⁴ a feast, banquet.
 187 趣 156 *ch'ü*⁴ pleasure, enjoyment, relish.
 188 昏 72 *hun*¹ obscure, dull, dim.

189	暗	72	<i>an⁴</i>	dark, secret.
190	飽	184	<i>pao³</i>	satiated, satisfied.
191	術	144	<i>shu⁴</i>	a device, art, artifice.
192	辛	160	<i>hsin¹</i>	bitter, grievous.
193	授	64	<i>shou⁴</i>	to bestow, impart, confer.
194	辭	160	<i>ts'ü²</i>	to decline, refuse, take leave of, dismiss.
195	入	11	<i>ju⁴</i>	to enter.
196	稍	115	<i>shao¹</i>	slightly, a little.
197	微	60	<i>wei¹</i>	trifling, minute.
198	邊	162	<i>t'ang⁴</i>	a time.
199	壁	32	<i>pi⁴</i>	a wall, partition.
200	擋	64	<i>tang³</i>	to oppose, withstand, impede.
201	咒	30	<i>chou⁴</i>	an imprecation, incantation, spell.
202	徧	60	<i>pien⁴</i>	a time, turn.
203	低	9	<i>ti¹</i>	to lower, low.
204	猶	94	<i>yu²</i>	irresolute, hesitating.
205	撞	64	<i>chuang⁴</i>	to strike against.
206	幙	50	<i>mu⁴</i>	a screen, tent.
207	囑	30	<i>chu³</i>	to enjoin upon, give directions to.
208	咐	30	<i>fu⁴</i>	to order, enjoin upon.
209	靈	173	<i>ling²</i>	intelligent, efficacious, a spirit.
210	纏	120	<i>ch'an²</i>	to wind round, wrap up.
211	楞	75	<i>lêng²</i>	an edge, corner; <i>lêng⁴</i> precipitately.
212	擊	64	<i>chi¹</i>	to beat, strike.
213	摩	64	<i>mo^{1, 2}</i>	to touch, rub.
214	鵝	196	<i>o²</i>	a goose.
215	恨	61	<i>hên⁴</i>	to hate, hated.

- 216 唰 30 *shua*¹ to preen the feathers.
- 217 顰 196 *li*² an oriole.
- 218 餍 184 *ch'êng*¹ to distend the stomach by over-eating, to over-eat oneself.
- 219 癡 104 *ch'ih*² silly, stupid, idiotic.
- 220 蠟 142 *la*⁴ wax, beeswax.
- 221 稱 115 *ch'êng*¹ to designate, compliment, weigh; *ch'êng*⁴ a steelyard.
- 222 吱 30 *chi*¹ to hum, chirp.
- 223 傷 9 *shang*¹ to injure, injury.
- 224 倆 9 *lia*³ two, both.
- 225 鴨 196 *ya*¹ a duck.
- 226 亂 5 *luan*⁴ confusion, confused, confusedly.
- 227 辯 160 *pan*⁴ to quarrel; *pien*⁴, to dispute.
- 228 妻 38 *ch'i*¹ a wife proper.
- 229 妾 38 *ch'ieh*⁴ a concubine.
- 230 醋 164 *ts'u*⁴ vinegar.
- 231 姨 38 *i*² a wife's sister, a mother's sister.
- 232 寵 40 *ch'ung*³ affection, love, a favorite.
- 233 夾 37 *chia*¹ to nip, to place between.
- 234 機 75 *chi*¹ a machine, spring, motive.
- 235 張 57 *chang*¹ a sheet, to open.
- 236 忌 61 *chi*⁴ to shun, avoid.
- 237 諱 149 *hui*⁴ to shun, avoid.
- 238 供 9 *kung*⁴ to give, supply, depose.
- 239 跬 157 *ch'uai*⁴ to waddle.
- 240 談 149 *t'an*² to chat, talk about.
- 241 雜 172 *tza*² miscellaneous.

242	燭	86	<i>chu</i> ²	a torch, candle.
243	硃	112	<i>chu</i> ¹	vermilion.
244	臊	130	<i>sao</i> ⁴	ashamed.
245	庭	53	<i>t'ing</i> ²	a house, hall, pavilion.
246	怒	61	<i>nu</i> ⁴	rage, anger.
247	賄	154	<i>hui</i> ⁴	a bribe, to bribe.
248	即	26	<i>chi</i> ²	immediately, instantly.
249	革	177	<i>ko</i> ²	to flay, reject.
250	職	128	<i>chih</i> ²	office, to control.
251	儆	9	<i>ching</i> ³	to warn, caution.
252	戒	62	<i>chieh</i> ⁴	to avoid, be cautious.
253	悟	61	<i>wu</i> ⁴	to notice, understand.
254	反	27	<i>fan</i> ³	to turn, return, on the contrary.
255	吉	30	<i>chi</i> ²	auspicious, lucky.
256	祥	113	<i>hsiang</i> ²	auspicious.
257	佛	9	<i>fo</i> ²	Buddha.
258	觀	147	<i>kuan</i> ¹	to look; <i>kuan</i> ⁴ a Taoist temple.
259	菩	140	<i>p'u</i> ²	the transliteration of a Sanskrit syllable.
260	薩	140	<i>sa</i> ¹	the transliteration of a Sanskrit syllable.
261	焦	86	<i>chiao</i> ¹	scorched, dried up.
262	模	75	<i>mu</i> ²	a mould, pattern, style.
263	婿	38	<i>hsü</i> ⁴	a son-in-law.
264	崔	46	<i>ts'ui</i> ¹	a high mountain.
265	媒	38	<i>mei</i> ³	a marriage go-between.
266	聰	128	<i>ts'ung</i> ¹	quick of apprehension.
267	慕	61	<i>mu</i> ⁴	to respect, esteem, admire.
268	恐	61	<i>k'ung</i> ³	fear, alarm, suspicion.

- 269 棺 75 *kuan*¹ a coffin.
- 270 遲 162 *ch'ih*² late, dilatory.
- 271 緩 120 *huan*³ to delay, postpone.
- 272 股 130 *ku*³ a division, body, gang.
- 273 逃 64 *jao*³. to run away, escape.
- 274 攪 162 *chiao*³ to put to trouble, disturb, throw into confusion.
- 275 悽 61 *ch'i*¹ sorrow, grief.
- 276 慘 61 *ts'an*³ grief, pain, misery.
- 277 兵 12 *ping*¹ a soldier.
- 278 奔 37 *pên*¹ to run, hurry, betake oneself to.
- 279 奴 38 *nu*² a slave.
- 280 才 64 *ts'ai*² talent, ability.
- 281 頗 181 *p'o*¹ very, extremely.
- 282 流 85 *liu*² to flow, glide.
- 283 侍 9 *shih*⁴ to serve, wait upon.
- 284 周 30 *chou*¹ to complete, surround, go around.
- 285 叨 30 *tao*¹ to talk.
- 286 嘮 30 *lao*² to gabble.
- 287 調 149 *t'iao*² to harmonise, blend, mix.
- 288 於 70 *yü*² in, at, of, from, through.
- 289 廢 53 *fei*⁴ to annul, lay aside, abandon.
- 290 覆 146 *fu*^{2, 4} to subvert.
- 291 强 57 *ch'iang*³ violence, by force; *ch'iang*² good, better.
- 292 爹 88 *tieh*⁴ father, dad.
- 293 奪 37 *to*² to snatch away.
- 294 端 117 *tuan*¹ upright, correct, to arrange, a beginning, part.
- 295 段 79 *tuan*⁴ a piece, section, paragraph.

- 296 沙 85 *sha*¹ sand.
 297 聘 128 *p'in*⁴ to betroth, give in marriage.
 298 梳 75 *shu*¹ to comb, a comb.
 299 填 32 *t'ien*² to fill up, fill in, stuff in.
 300 轎 159 *chiao*⁴ a sedan chair, litter.
 301 形 59 *hsing*² form, figure, shape.
 302 堵 32 *tu*³ to block up, stop up.
 303 嚴 30 *yen*² severe, strict, close.
 304 谷 150 *ku*³ a valley.
 305 隱 170 *yin*³ secret, hidden, to conceal.
 306 躲 158 *to*³ to avoid, get out of the way, withdraw, hide.
 307 跨 157 *k'ua*⁴ to bestride, sit sideways.
 308 飄 182 *p'iao*¹ to float.
 309 蹄 157 *t'i*² hoofs.
 310 沾 85 *chan*¹ to moisten.
 311 獠 94 *hou*² a fierce wolf.
 312 丈 1 *chang*⁴ a measure of ten Chinese feet, an elder, senior.
 313 奉 37 *fêng*⁴ to offer to, receive.
 314 加 19 *chia*¹ to add.
 315 虔 141 *ch'ien*² sincere, respectful, devout.
 316 田 102 *t'ien*² arable ground.
 317 歹 78 *tai*³ bad, vicious.
 318 莫 140 *mo*⁴ not, do not.
 319 闊 169 *k'uo*⁴ wide, open, affluent, well to-do, liberal.
 320 怙 61 *hu*⁴ to depend on, rely upon. (seldom used).
 321 繡 204 *chih*³ to embroider, embroidery.
 322 簿 118 *pu*⁴ a register, account book.

- 323 付 9 *fu*⁴ to deliver to, give.
 324 款 76 *k'uan*³ an item, clause, sincere.
 325 贊 154 *tsan*⁴ to praise.
 326 橫 75 *hêng*² horizontal; *hêng*⁴, perverse.
 327 眉 109 *mei*² eyebrows.
 328 止 77 *chih*³ to stop, desist, only.
 329 嚼 30 *chiao*² to bite, chew, a bit, bridle.
 330 餘 184 *yü*² surplus, overplus, remainder.
 331 攔 64 *lan*² to hinder, prevent.
 332 聯 128 *lien*² connected, joined.
 333 絡 120 *lo*⁴ connected, continuous.
 334 幸 51 *hsing*⁴ fortunate.
 335 臭 132 *ch'ou*⁴ to smell badly, a bad smell, stink.
 336 鄰 163 *lin*² neighbours, near to, neighbouring.
 337 傲 9 *ao*⁴ proud, haughty, domineering.
 338 羊 123 *yang*² a sheep.
 339 擰 64 *ning*^{2, 3} to twist, wring.
 340 瓦 98 *wa*³ tiles, earthenware.
 341 粥 119 *chou*¹ gruel.
 342 扭 64 *niu*³ to twist, turn away.
 343 鞭 177 *pien*¹ a whip.
 344 鞋 177 *hsieh*² shoes.
 345 潑 85 *shao*⁴ the driving of rain, to dash water against.
 346 淋 85 *lin*², *lün*² to soak with rain, soaking.
 347 渾 85 *hun*² the whole of, muddy, mingled.
 348 冰 15 *ping*¹ ice.
 349 膀 188 *pang*³ shoulders; *p'ang*² loins,

- 350 縮 120 *so*¹ to contract, shrink.
 351 介 9 *chieh*⁴ to be of importance.
 352 黃 201 *huang*² yellow.
 353 蹣 157 *ts'êng*⁴ to shamble along.
 354 懇 61 *k'ên*³ to entreat earnestly.
 355 巡 162 *hsun*² to cruise, go the rounds.
 356 楊 75 *yang*² an aspen, poplar.
 357 助 19 *chu*⁴ to help, assist.
 358 川 47 *ch'uan*¹ a channel for water, mountain stream.
 359 稼 115 *chia*¹ to sow, plant.
 360 痛 104 *t'ung*⁴ painful, sore, very.
 361 輸 159 *shu*¹ to lose at a game or contest.
 362 絡 120 *lu*¹ a strand, tress.
 363 饒 184 *jao*² to pardon, spare.
 364 消 85 *hsiao*¹ to melt, dissipate, subside.
 365 肆 129 *ssu*⁴ dissolute.
 366 販 154 *fan*⁴ to traffic, deal in.
 367 錠 167 *ting*⁴ an ingot.
 368 祖 113 *tsu*³ an ancestor.
 369 遺 162 *i*² to leave, bequeath.
 370 剪 18 *chien*³ scissors.
 371 懷 61 *huai*² the bosom, breast of the coat, to cherish in the heart.
 372 掏 64 *t'ao*¹ to produce, fork out, clean out.
 373 鍊 167 *lien*⁴ a chain, to melt metals.
 374 彊 57 *p'êng*¹ to stretch tight, pull taut.
 375 司 30 *'ssü*¹ to manage, direct.

- 376 綻 120 *chan*⁴ a slit, rent, to rip.
 377 監 108 *chien*⁴ a prison, to inspect.
 378 牢 93 *lao*² a prison.
 379 暴 72 *pao*⁴ fierce, passionate, cruel, violent.
 380 虐 141 *nio*⁴, *nüeh*⁴ tyrannical, fierce.
 381 格 75 *ko*² a limit, rule.
 382 囚 31 *ch'iu*² a prisoner, prison.
 383 嘆 30 *t'an*⁴ a sigh, to sigh.
 384 荒 140 *huang*¹ wild, to go to wild excess.
 385 唐 30 *t'ang*² rude, wild.
 386 背 130 *pei*⁴ the back; *pei*¹ to bear on the back.
 387 咳 30 *hai*¹ an ejaculation.
 388 透 162 *t'ou*⁴ to penetrate through, thorough, thoroughly.
 389 枕 75 *chên*³ a pillow.
 390 邪 163 *hsieh*² vicious, depraved, heterodox.
 391 詫 149 *ch'a*⁴ to brag.
 392 危 26 *wei*² danger, peril.
 393 未 75 *wei*⁴ not. Must not be confounded with 末 *mo*⁴, afterwards, at last.
 394 謹 149 *chin*³ careful, respectful.
 395 訓 149 *hsiün*⁴ to instruct, teach, exhort.
 396 陞 170 *shêng*¹ to rise, ascend, be promoted.
 397 促 9 *ts'u*⁴ quick, urgent.
 398 織 120 *chih*¹ to weave.
 399 蚶 142 *ch'ü*¹ a cricket.
 400 朝 74 *ch'ao*² the court, a dynasty; *chao*¹ morning.
 401 宣 40 *hsüan*¹ to proclaim.

- 402 德 60 *tê²* virtue, kindness.
- 403 宗 40 *tsung¹* kind, kindred, clan.
- 404 免 10 *mien³* to avoid, escape from, dispense with.
- 405 華 140 *hua²* luxuriant, brilliant, variegated.
- 406 例 9 *li⁴* laws, regulations.
- 407 覓 147 *mi⁴* * to search for.
- 408 訛 149 *o²* to deceive, false, untrue.
- 409 詐 149 *cha⁴* false, deceitful, fraudulent.
- 410 傾 9 *ch'ing¹* to subvert, ruin.
- 411 考 125 *k'ao³* to examine.
- 412 迂 162 *yü¹* to distort, excessive.
- 413 腐 130 *fu³* rotten, putrid.
- 414 奸 38 *chien¹* deceitful, villainous, treacherous.
- 415 猾 94 *hua²* slippery, cunning.
- 416 尋 41 *hsün², hsin²* to seek, constantly, to ask for something.
- 417 搪 64 *t'ang²* to ward off, fend off.
- 418 塞 32 *sai⁴* a cork, to cork, stop up.
- 419 竹 118 *chu²* bamboo.
- 420 罩 122 *chao⁴* a cover, to cover, a cap, shade.
- 421 鉗 167 *ch'ien²* nippers, tweezers.
- 422 弱 57 *jo⁴* weak, delicate.
- 423 逼 162 *pi¹* to press, urge, oppress, compel.
- 424 屁 44 *p'i⁴* the buttocks.
- 425 索 120 *so³* to bind, fasten, restrict, exact.
- 426 羅 122 *la²* a net.
- 427 鍋 167 *kuo¹* a cooking pot or pan.
- 428 卦 25 *kua⁴* divination, to divine.

- 429 卜 25 *pu*³ to divine.
- 430 唇 30 *ch'un*² the lips.
- 431 敬 66 *ching*⁴ to reverence, respect.
- 432 殿 79 *tien*⁴ a hall, throne hall, main hall of a temple.
- 433 閣 169 *ko*² a council chamber, upper room.
- 434 宇 40 *yü*³ a room.
- 435 蒿 140 *hao*¹ a tall weed.
- 436 迸 162 *pêng*⁴ to jump, make a * spring.
- 437 摺 64 *chê*² to fold, a fold, a memorial to the Throne.
- 438 寺 41 *ssü*⁴ a temple, monastery.
- 439 况 7 *k'uang*⁴ moreover, besides.
- 440 扎 64 *cha*¹ to pierce, prick.
- 441 掙 64 *chêng*⁴ to make an effort, strive, struggle.
- 442 枳 75 *chih*³ brambles.
- 443 荆 140 *ching*¹ thorns.
- 444 與 134 *yü*³ with, and.
- 445 伏 9 *fu*² to fall prostrate.
- 446 翅 124 *ch'ih*⁴ wings.
- 447 庶 53 *shu*⁴ a concubine.
- 448 撲 64 *p'u*¹ to grab at, clap the hand over.
- 449 探 64 *t'an*⁴ to try for, feel for, poke at; *t'an*¹ to pry into, test.
- 450 冲 15 *ch'ung*¹ to wash away, burst.
- 451 雄 172 *hsiung*² martial, heroic, a cock bird.
- 452 健 9 *chien*⁴ strong, robust.
- 453 獨 94 *tu*² singly, alone.
- 454 銷 167 *hsiao*¹ to expend, finish, acquit oneself of, fuse, cancel.

- 455 蟲 142 *ch'ung*² an insect.
 456 趁 156 *ch'ên*⁴ to embrace an opportunity, avail oneself of.
 457 掀 64 *hsien*¹ to lift up, raise.
 458 孽 39 *nieh*⁴ retribution, a debt of retribution.
 459 障 170 *chang*⁴ a screen, veil.
 460 爸 88 *pa*⁴ a father.
 461 淹 85 *yen*¹ to drown, drowned.
 462 甦 100 *su*¹ to revive.
 463 襟 145 *chin*¹ the lappet or overlap of a Chinese coat.
 464 捉 64 *cho*¹ to grasp, seize.
 465 蟹 142 *hsieh*⁴ a crab.
 466 贏 154 *ying*² to win, conquer.
 467 充 10 *ch'ung*¹ to fill, play the part of.
 468 壯 33 *chuang*⁴ sturdy, robust.
 469 賭 154 *tu*³ to bet.
 470 勝 19 *shêng*⁴ victory, to conquer.
 471 敗 66 *pai*⁴ defeat.
 472 精 119 *ching*¹ clear, bright, essence.
 473 騾 187 *tsung*¹ mane, bristles.
 474 撥 64 *po*¹ to distribute, pick out, set apart.
 475 鬚 190 *hsü*¹ moustache, whiskers.
 476 招 64 *chao*¹ to invite, beckon, incite.
 477 振 64 *chên*⁴ to agitate, shake.
 478 頸 181 *kêng*³ the nape of the neck.
 479 展 44 *chan*³ to open, spread out, expand.
 480 伸 9 *shên*¹ to stretch out.
 481 啄 30 *ch'ien*¹ to peck.

- 482 爪 87 *chao*³ a claw.
 483 蹂 157 *to*¹ to stamp the foot.
 484 冠 14 *kuan*¹ a cap, fowl's comb.
 485 嘔 30 *ch'in*⁴ to vomit. (of animals only.)
 486 糟 119 *tsao*¹ rotten, sediment, lees of wine.
 487 塌 32, *t'a*¹ to sink down, collapse.
 488 截 62 *chieh*² to cut asunder, intercept.
 489 彈 57 *t'an*² to thrum as a guitar, to claw at, flick off;
*t'an*¹, a pellet, bullet.
 490 詳 149 *hsiang*² to report to a superior, explicit, detailed.
 491 獻 94 *hsien*⁴ to offer to a superior, to present an offering.
 492 督 109 *tu*¹ to direct, rule.
 493 憲 61 *hsien*⁴ a ruler, His Excellency.
 494 籠 118 *lung*² a cage.
 495 奏 37 *tsou*⁴ to memorialise the Throne.
 496 琴 96 *ch'in*² a lute.
 497 琵琶 96 *p'i*² a guitar.
 498 琶 96 *pa*¹ a guitar. Only used with the foregoing.
 499 賜 154 *ts'ü*⁴ to confer, bestow.
 500 匹 22 *p'i*³ the Numerative of horses, one of a pair.
 501 置 122 *chih*⁴ to buy.
 502 陣 170 *chên*⁴ a clap, gust, burst.
 503 坍 32 *t'an*¹ ruined, broken down.
 504 亭 8 *t'ing*² a pavilion, arbour.
 505 晨 72 *ch'ên*² the morning.
 506 澄 85 *têng*⁴ clear, limpid.
 507 儀 9 *i*² usages, observances.

- 508 賓 154 *pin*¹ a guest, visitor.
 509 衡 144 *hêng*² a balance; a surname.
 510 恭 61 *kung*¹ courteous, respectful.
 511 誇 149 *k'ua*¹ to boast, praise.
 512 揀 64 *chien*³ to choose, select.
 513 嫡 38 *tí*² a wife proper.
 514 狐 94 *hu*² a fox.
 515 將 41 *chiang*¹ to take.
 516 狸 94 *li*² a fox.
 517 蓬 140 *p'êng*² tangled, dishevelled.
 518 樑 75 *liang*² the spine, a roof beam.
 519 麵 199 *mien*⁴ flour.
 520 樓 64 *lou*³ to carry in the arms, to embrace.
 521 慈 61 *ts'ü*² kind, kindness, mercy.
 522 孫 39 *sun*¹ a grandson.
 523 終 120 *chung*¹ the end, the close.
 524 粉 119 *fên*³ powder, rouge, meal.
 525 葛 140 *ko*² creeping plants.
 526 疋 103 *p'i*³ a bale or roll of cloth etc.
 527 寧 40 *ning*² preferable, tranquillity.
 528 晴 72 *ch'ing*² clear, fine.
 529 渾 85 *nêng*⁴ muddy, miry, sloppy.
 530 沉 85 *ch'ên*² to sink, heavy.
 531 富 40 *fu*⁴ wealthy, affluent.
 532 統 120 *t'ung*³ the whole, a leader.
 533 褡 145 *ta*¹ a wallet, bag.
 534 褡 145 *lien*² a pouch, purse.

- 535 逗 162 *ton*⁴ to stop, delay, dawdle.
 536 鵪 196 *an*¹ a quail.
 537 鶉 196 *ch'un*² a quail.
 538 僅 9 *chin*³ only, barely.
 539 忠 61 *chung*¹ honest, loyal, faithful.
 540 須 181 *hsü*¹ must.
 541 謀 149 *mou*² to plan, plot, devise.
 542 台 30 *t'ai*² a terrace.
 543 階 170 *chieh*¹ a flight of steps.
 544 騰 187 *t'eng*² to ascend, rise.
 545 拚 64 *p'in*⁴ to reject.
 546 倘 9 *t'ang*³ if, but if, and if, supposing that.
 547 漬 85 *tzü*⁴ soaked with rain.
 548 孝 37 *hsiao*⁴ filial, dutiful, obedient.
 549 失 111 *shih*¹ to lose.
 550 勒 19 *lo*⁴ *lei*⁴ to hold on to, hold in, restrain.
 551 雉 172 *kou*⁴ the crowing of a pheasant.
 552 搥 64 *chu'ai*¹ to thrust into the bosom of the coat.
 553 攘 64 *nang*³ a dagger.
 554 洩 85 *hsieh*⁴ to leak out, ooze out.
 555 漏 85 *lou*⁴ to leak.
 556 勢 19 *shih*⁴ influence, power.
 557 汾 85 *fên*² the name of a city in Shansi.
 558 鵲 196 *yü*⁴ the mynah.
 559 絳 120 *chiang*⁴ purplish colour.
 560 捨 64 *shé*³ to part with, allow to go.
 561 駁 187 *po*² to contradict, object to a price given or offered.

562	抖	64	<i>tou</i> ³	to shake, as a carpet, to rouse.
563	翎	124	<i>ling</i> ²	a feather, feathers.
564	梢	75	<i>shao</i> ¹	the tip or top.
565	杲	75	<i>kao</i> ³	clear.
566	晟	72	<i>shêng</i> ⁴	light, splendour.
567	波	85	<i>po</i> ¹	waves.
568	斯	69	<i>ssü</i> ¹	this, that.
569	秘	115	<i>pi</i> ⁴	secret, private.
570	盟	108	<i>mêng</i> ²	an oath, covenant.
571	誓	149	<i>shih</i> ⁴	an oath.
572	饑	184	<i>chi</i> ¹	hunger, famine.
573	寒	40	<i>han</i> ²	cold.
574	迫	54	<i>po</i> ⁴	to press, oppress.
575	嫁	38	<i>chia</i> ⁴	to be married to a husband.
576	豪	152	<i>hao</i> ²	brave, martial, a bully, braggart.
577	素	120	<i>su</i> ⁴	plain, simple, uncoloured.
578	羨	123	<i>hsien</i> ⁴	to admire.
579	筐	118	<i>p'o</i> ³	a flat basket.
580	籬	118	<i>lo</i> ²	a shallow basket.
581	較	159	<i>chiao</i> ⁴	to compare.
582	志	61	<i>chih</i> ⁴	will, resolve, resolution.
583	絃	120	<i>hsien</i> ²	the string of a bow or musical instrument.
584	續	120	<i>hsü</i> ⁴	to connect, continue.
585	忿	61	<i>fên</i> ⁴	anger, indignation.
586	藝	140	<i>i</i> ⁴	art, science, profession.
587	射	41	<i>shih</i> ²	an arrow; <i>shê</i> ⁴ to shoot an arrow.
588	箭	118	<i>chien</i> ⁴	an arrow.

- 薪 140 *hsin*¹ faggots, firewood.
 衛 144 *wei*⁴ to protect, escort.
 轟 159 *lung*¹ roar, rattle, rumbling.
 雷 173 *lei*² thunder.
 閃 169 *shan*³ a flash, to avoid.
 雹 173 *pao*² hail.
 砸 112 *tso*² to smash, strike.
 袍 145 *p'ao*² a long outer coat.
 凜 15 *chin*⁴ a shiver.
 斑 67 *pan*¹ streaks, stripes.
 爛 67 *lan*² striped, banded.
 仇 9 *ch'ou*² hatred, enmity.
 嚥 30 *yen*⁴ to swallow.
 俱 9 *chiu*¹ all, the whole of.
 邁 162 *mai*⁴ to walk, stride.
 攪 64 *chiao*³ to stir, wave, disturb, annoy.
 尸 44 *shih*¹ a corpse.
 首 185 *shou*³ the head, chief, first.
 禽 114 *ch'in*² birds.
 獸 94 *shou*⁴ wild beasts.
 耙 127 *p'a*² a rake; *pa*⁴, to rake.
 守 40 *shou*³ to guard, keep, maintain.
 猛 94 *mêng*³ fierce, cruel, suddenly.
 耗 127 *hao*⁴ to waste, a rat.
 瓜 97 • *kua*¹ a gourd.
 具 12 *chiu*⁴ to write, draw up, enter into.
 肥 130 *fei*² fat. (of birds and animals only.)

- 616 錐 167 *chui*¹ an awl, a point.
 617 拔 64 *pa*² to pull out or up.
 618 旺 72 *wang*⁴ flourishing, prosperous, luxuriant.
 619 罰 122 *fa*² to fine, to punish.
 620 慟 61 *t'ung*⁴ the feelings moved by excess of grief, rage, etc.
 621 慇 61 *han*¹ simple, honest.
 622 永 85 *yung*³ everlasting.
 623 揪 64 *chiu*¹ to grasp, catch hold of.
 624 癩 104 *lai*⁴ scabby, scab, itch.
 625 龜 213 *kuei*¹ a tortoise.
 626 搭 64 *ta*¹ to add.
 627 籽 119 *tzü*³ seeds of cereals.

THE CHINESE LANGUAGE.

VOLUME II. — PART IV.

CHINESE TEXT.

「這鬼娘養的癩頭龜你這臭渾蛋還不給我滾出去嗎這就够了話沒說完、老王身上的毛兒全都掉去了、撒了個滿地、這時候兒老王的病也好了、他歡歡喜喜的給劉爺道了個萬謝就走咯。」

不肯得罪街坊、這我可沒有法子、我只好實說罷、認是我偷的、求您罵我就是了、好治我這個病、可得請您納多費一點兒氣力、說完了、又給那老劉磕了幾個頭、求他快罵他。那劉爺聽見老王說的這話、他就大笑起來了、說、讓我罵人、真是豈有此理、這個可是好說、您過來把那身上長的毛兒給我瞧瞧罷。老王把褂子打開了、給劉爺一瞧、不錯、除了他臉上是照樣兒、周身沒有一處不是白毛兒了。劉爺就說、您請坐、等我慢慢的想幾句罵話兒罵你。老王看這光景不好、若請他坐下、等着劉爺慢慢的想法子罵他、他那病是萬不能快好了、他就越發急了、一面又跪下磕頭、一面揪住那劉爺的腿、一面大哭大喊起來了。那劉爺可就生了真氣了、說

麼因爲這麼着他就把別人拉上了想着若能招老劉當着他的面兒罵別人他自己長毛兒的病也就能好了那兒顧別人冤不冤呢誰知那劉爺聽見他說鴨子是姓李的偷了他一點也不着急就說爲一隻鴨子得罪街坊那可不好老李吃了就吃了罷不要緊這老王聽見劉爺這個話身上長的毛兒越發癢癢起來了又見那劉爺不肯罵人他就急了沒法子給那劉爺跪下磕頭說您這鴨子實是我偷了吃了一夜得了一個冤孽病長了一身的鴨子毛兒了夜裏有個神仙來告訴我說除非是讓丟鴨子的主兒大罵一頓那一身的鴨子毛兒不用想掉下來我纔說是西邊兒老李偷去的想着您若當着我罵他一頓我這病就可以好了您既

的那原主兒這一位劉爺是個慈厚老實的人，永不會跟人辯嘴，何況能張嘴罵人呢。老王一早上他家裏去見的時候兒，劉爺讓他進屋裏來坐下，問他有甚麼事。老王說：丟鴨子的是您家不是嗎？這位劉爺說：不錯，是我家的，可是很不要緊，提那個做甚麼。老王說：丟鴨子這話您可別那麼說，這鴨子實是您西邊兒住的那老李給偷了去吃的，您總得把他罵一頓，警戒警戒他，若不罵他，他趕往後偷慣了，那可怎麼好。看官，您想，這老王把錯兒挪到別人身上，是甚麼個意思呢？夢裏跟他說話的那個人，說當面慚罵的這話，並沒說實了，是罵誰？老王心裏想，若是他自己認賬，老劉萬一若是不但罵他，而且還把他送到官衙門去，這不是罪上加罪。

錯、現在那鴨子已經到了我肚子裏這個樣兒、老劉他養活的那幾隻鴨子、明兒全都要入在我肚子裏頭了。那一夜老王睡到半夜的時候兒就醒了、覺着渾身癢癢的難受、到了天亮一瞧、了不得咯、周身長出小毛錐兒來了、不到晌午的工夫就長成了一大片白鴨子毛兒、這毛兒不但拔的時候疼的難忍、還有一件怪事、那毛越拔越長的旺了。老王看見這個治法不妥、他就不敢往下拔了、垂頭喪氣的睡覺去了、在床上躺了半天兒、翻來覆去的睡不着覺、到了兒可就睡着了、就做了一個夢、夢見有一個人來告訴他說、你這個病是天罰你偷鴨子的罪、你這個病若要想好、非讓丟鴨子的那原主兒當面兒慫罵一頓、這病就好不了。原來丟鴨子

罵鴨

京西白家莊有一個住戶姓王這老王一生就是嘴饞、可是有一樣兒、他雖然不能算是個窮人、他也捨不得化錢、若能白吃人家兒的、非飽了肚子他不住嘴、若是吃自家的東西、那可另是一說、他既不肯化錢買好菜、只好對付着解一解饑就是咯。有一天、老王看見一個街坊姓劉的養活着些個鴨子、在他門外半睡半醒的晒暖兒、這些鴨子是很漂亮、又肥、又大、真是可口兒的樣子。老王看了半天、那饞心就動起來了、不由的就撲了一隻、抱到家裏去了、他趕緊把鴨子宰了、擱在鍋裏煮了、煮好了、就吃了。他吃着很得意、心裏想、今天我偷老劉的鴨子吃的這個法子很是不

細說這一段異事，由此起大家傳說成了一個故典似的，遂傳到姓莊的他兒子的耳朵裏，他以為必是向杲有邪法兒擺弄他，父慘，所以他在縣衙門裏告了向杲，請問那縣官那兒能信人，老虎這宗樣兒的瘋話，他自然是把姓莊的兒子闕下去不理他，勒令結認是悞告了無罪的人咯。

這枝箭正中老虎的肚子上，眼瞧着這老虎一個滾兒就死了。向杲這個時候以爲自己中了箭，心裏吃了一大驚，趕到睜開眼睛一看，自己仍在草堆內躺着呢，恍如作夢纔醒似的，渾身骨節兒沒一處不疼的。又隔了一夜，纔慢慢的能走，磨蹭着回家。道兒上不知歇了多少歇兒。先向杲家裏的人見那向杲一連幾夜不回來，他們很不放心，正在着急到頭兒，要打發人去找他，這個夾當兒向杲就回來了。大家都歡喜，圍着他瞧問，向杲可是那麼累的，連一句話不能說。這個時候兒街上的人都傳說，昨天姓莊的讓老虎給吃了，是聽見這信兒的，有跟向杲認識的都來告訴他這事。過了幾天向杲也覺好上來了，遂跟家人說，那老虎就是他變的，遂

那到不錯。想到這兒又高起興來了，站起來，伸了個懶腰，打了個哈息，彈了彈癢癢兒，抖擻抖擻毛兒，俱然是個老虎形像兒了，邁大步兒的出廟，攪着尾巴下山，一路上走着草木振動，很覺威風，起來至原舊兒的地方兒，他看見一個死尸躺在草裏，一瞧，是自己的身體，這纔省悟了，我不敢情是死了，這個尸首沒人管他，必然叫禽獸零碎把我吃了，只好拿爪子耙四周圍的草掩蓋起來，自己各兒看守就是了。第二天早晨，姓莊的帶着一群惡奴打這兒經過，這老虎猛打草地裏迸出來了，把姓莊的打馬上叨下來，按在地下，彷彿貓吃耗子似的一嘴就把腦瓜子給吃咯。那護衛焦東看見東家讓老虎給吃了，急忙拿弓搭箭，照準老虎，嚮的一聲射去，

着蹭到廟裏避一避兒去。恰巧廟裏這老道是熟人，早先上村莊兒裏化緣的，向杲也給過他錢，也給過他飯。老道見向杲衣裳都淋濕了，可就拿出一件道袍，給向杲說：「施主，您把那濕衣裳脫下來，晾一晾，暫且穿上這件乾的，也稍微的可以搪一點兒寒。」向杲接過來，把濕衣裳脫下，換上道袍，身上還覺着冷，沒法兒，忍着等天晴了，可是冷的渾身直打慄兒，可就把手子往一塊兒團合着，蹲着，自己還想：「這一蹲彷彿是狗似的，真不好看。」誰知這麼一想，了不得，咯，長了一身斑斕的花毛兒，自己的身子也就變成老虎了。那老道不知那兒去了。向杲心裏害怕，又是惱恨這老道跟他作怪，忽又轉念一想：「若是以這樣兒得着仇人，把他的肉給嚼爛，嚥了，

他可沒想到、日子長了他的機謀漸漸兒的洩漏了、姓莊的也知道有人要害他、他就防備的頂嚴、村裏又有一個把勢匠、是汾州人、名字叫焦東、最好武藝、又會射箭、姓莊的拿大薪水請了他來作護衛。向杲這麼一瞧、可就知道真沒法子下手咯、雖然是這麼樣兒、那殺姓莊的心是一點兒也沒歇、仍是天天兒在要路旁等着、心裏說、萬一姓莊的若是漏了空兒、我也許給他一攬子。有一天他在草地裏那兒藏着、天氣很熱、忽然來了一陣涼風、抬頭看、轟雷閃電的打西北上來了、轉眼兒的工夫、哈哈、您瞧罷、大風、大雨、大雹子、這一頓可把向杲給砸苦咯、渾身淋的冰涼、連疼帶癢癢的難受極了。原來那山旁兒上有一座山神廟、向杲沒法子、強扎掙

了。有一天莊姓走在道兒上、跟向晟正遇在一塊兒、真是仇人一見分外眼明、這莊姓的指着向晟破口大罵。向晟不服、也回罵。這莊姓喝令叫底下人給我打、有這一句話、這些個惡奴、真是狐假虎威的、一頓就把向晟給打了個八成死兒、打完了撒開腿跑了。趕到向杲聽見他哥哥挨打的信兒、跑去一瞧、這向晟已經沒了氣兒了。向杲氣忿忿的、就寫了一張呈子、告那姓莊的、這莊姓可是手眼太大、上至府聽、下至州縣、沒一處兒不放錢買通了、呈子到那兒、全是不理。向杲可氣急咯、就說、既是有冤沒處訴、我也可以弄把快刀把他殺了、那怕我得給他抵償呢、也可以出我這一口氣、遂就攬了一把攬子、藏在山路草密的地方、在那裏等着姓莊的、

他媽願意趁早兒聘波斯那兒管甚麼妻啊妾啊只有主兒就得了及至跟波斯商量波斯可就跟他媽說、偕們娘兒倆這一回離別的緣故、不是省得餓死、逃個活命嗎、若是把我給人家作妾、可不就像出了一個筐籠又跳一個坑裏嗎、比較起來、能強多少、若依我的志向、還是跟向晟結親、倒是一夫一妻的過日子。他媽也很以波斯說的這話爲是、這麼着就趕緊打發人找向晟說這回事情。恰巧這時候兒向晟斷了絃還沒續上、一聽波斯這個喜信兒、樂極咯、盡力的湊着辦。他纔把波斯娶到家裏來的時候兒、姓莊的就聽見了向晟娶了波斯爲媳婦兒、就大怒起來了、把天畫地的罵說、他敢奪去我所愛的、我們倆站腳兒的地方有他沒我就是

向杲

向杲是太原人，跟他庶出的哥哥向晟在一塊兒住，他們哥兒倆很對勁兒。向晟認識一個姑娘叫波斯，他們倆有個秘密的盟誓，就因為姑娘的媽要的裁理錢太多，一時向晟湊辦不了，可就把這門親事暫時就擱起來咯。這一年全省荒旱，草根兒、樹葉兒，全叫百姓給吃淨咯，波斯跟他媽這娘兒倆，無所謀生，饑寒交迫，波斯他媽自己要往前走，可是得先打發波斯出嫁，然後自己再打算。原來他們那本村裏住着一個土豪姓莊，素日很羨慕波斯。這個夾當兒，他聽見說他媽要改嫁，可先要聘波斯。這話，他就喜歡極咯，趕緊的託朋友說，他要把波斯尋來做妾。這時候兒波斯

邊兒跟王爺說話、拿嘴喇完了翎毛兒通乾了、他就說走罷、一張翅膀兒、就飛過樹梢兒、轉眼兒就看不見了、急的王爺叫底下人快找賣八哥兒的。這時候賣八哥兒的誰知那兒去了、王爺不過白罵人而已。後來有人看見這老王在陝西省城街上、架着八哥兒溜打着走。

多少錢罷。老王還沒要出價兒來，就聽八哥兒說十兩銀子多了，不要了，不賣。王爺聽見八哥兒說話那麼真切，實在喜歡，就問那八哥兒說：你願意在我這兒嗎？八哥兒說：很願意，很願意。這八哥兒說的十分清楚，王爺就叫人平出十兩銀子，交給老王說：這是八哥兒自己定的價兒，你也不必駁了，快去罷。這老王很覺着後悔，可沒有法了，就奉上銀子，噉着嘴就走了。王爺坐在屋裏，跟八哥兒說話兒，真能够應答不錯，王爺愛的了不得，怕他餓了，拿肉餵他。這八哥兒吃飽了，就說要洗澡，王爺讓人拿一個大金盆來，把水舀到裏頭，自己開開了籠門兒，放他出來洗澡。這八哥兒跳在盆裏，洗了個痛快，洗完了，飛在穿衣鏡上，一邊兒抖擻着毛兒，一

到絳州城裏、插上草標兒、作爲是賣的樣子、可在街上就跟八哥兒一問一答的說起話來了。過路兒的人都聽着有個玩藝兒、就站在那兒聽、聽他們倆說話。這麼着、老王跟他的八哥兒就快招了一羣子人、圍着瞧、內中有一個王府的老公、瞧着很愛、可就回到府裏去告訴王爺說、外頭有一個賣八哥兒的、這八哥兒很有個玩藝兒、王爺您爲甚麼不買下這八哥兒、留着沒事解悶兒呢。王爺說很好、趕緊打發聽差的叫賣八哥兒的帶進府裏來、給他看、說王爺要買。這老王可就跟聽差的到府裏來。王爺說、你是賣八哥兒的嗎。老王說是。王爺說、你要多少錢。老王說、我本不賣、實因爲回家沒了盤川、沒法子就不能不把他賣了。王爺說、到是你

早先有個鄉下老兒姓王他養活着一個八哥兒教他說話這八哥兒很靈、不差甚麼是話都會說、這老王可就愛如珍寶、不論上那兒去、他都帶着他。就這麼樣兒、這八哥兒養活了有十幾年咯、有一天這老王打遠鄉回家裏來、走的將到絳州、離家的路還遠多着呢、這個夾當兒、盤川化沒了、心裏想、這可怎麼好、真是急的想不出法子來。正在想着的時候、他忽然聽見那八哥兒在架子上說、何不賣了、何不賣了。這老王跟八哥兒說、我如何捨得賣你。那八哥兒說、不要緊、不要緊、得錢快走、等等八哥兒來。這老王聽八哥兒的話到底很是有理、可就真依着八哥兒的主意、拿他

起來了叫成照看地裏做活的人督催他媳婦兒織布兩個人
懶惰、這老子就嚷嚷、王成這兩口子真不敢有一點抱怨的意
三年、王成裏很充足、這老婆子要走、王成這兩口子哭着直不
老婆子也不走了、有一天早晨起來、再找狐狸精的太太、可就
兒了

兩銀子肯賣不肯賣若不肯賣就不要了王成又看店主人這店主人的頭還是不動王成心裏以爲這價兒可以了恐怕失了這個機會就說王爺要給六百兩銀子我心實不願意但此回交易不成怕要得罪王爺沒有法兒照王爺這六百兩銀子的數兒賣了罷親王很喜歡即刻約了銀子給王成王成裝好了銀子拜謝親王出府路上店主人說我說的甚麼話您若再勒一會兒八百兩銀子可以到手王成回到店裏來了就把銀子擱在桌子上要跟店主人平分這店主人一定不要後來謙讓不過店主人僅將店錢飯錢收了王成第二天回家去了跟他媳婦兒細說這些日子所做的事有了錢了那老婆子給他們買了地蓋了房子老婆子早

麼不願意孝敬王爺的呢。親王就問王成說：「你到底兒要多少錢？」王成說：「我要一千兩銀子。」親王笑說：「傻小子，這是甚麼寶貝，敢要一千兩銀子？」王成說：「王爺不拿他當寶貝，小人可拿他當性命。」親王說：「你這意思我不懂得。」王成說：「這不難懂得，小人把他拿到街上，天天兒總贏個十兩八兩的，拿這錢買米吃，我一家十幾口人，就不至於挨餓，這可不算真正好寶貝嗎？」親王說：「我不虧負你，給你二百兩銀子，怎麼樣？」王成搖頭不肯。王爺又添一百兩銀子。王成看店主人的頭，還是不動。他就說：「既是王爺真愛，小人也許可以讓一百兩銀子。」親王說：「算了罷，誰肯拿九百兩銀子買一個鵪鶉玩兒呢？」王成將鵪鶉裝在口袋裏，要走。親王叫他回來說：「我給你六百

趴伏在地，如同大公鷄漬着毛要鬪的那個樣兒，等着他。這白鵪鶉的嘴最利害，王成的鵪鶉可會飛起來往下賺、進退、上下、對鬪了半天，這白鵪鶉就有一點兒乏了，王成的鵪鶉可鬪的更凶了，賺的這白鵪鶉的白毛兒直掉，白鵪鶉實鬪不了，可就搭拉着翅兒逃跑了。觀看的足有一千多人，沒有不誇王成這鵪鶉的。親王就要過去，親自把着，自嘴至爪，細瞧了一個過兒，抬頭問王成說：「你這鵪鶉賣不賣？」王成說：「小人沒有產業，這個鵪鶉就是小人的產業，我可不敢賣。」親王說：「賞你一個大價兒，可以折的了，養活八九口人的那麼一點產業，你願意不願意？」王成低着頭想了半天，說：「小人本不樂賣，王爺實是愛惜，果能使小人終身有衣食，那我有甚

一鬪罷，店主人同着王成一塊兒上台階去。親王一見王成這個鵪鶉，說這鵪鶉眼睛裏有怒氣，必有能耐，取我那鐵嘴的鵪鶉擋他。這兩個鵪鶉就拚命的騰騰跳跳的鬪，把親王這鵪鶉給嚇的直掉毛兒。王爺叫好，好，他那鵪鶉還是鬪不過王成的那個。親王又叫聽差的取我那頭白鵪鶉，一會兒他們就將白鵪鶉把了來。這一個是一身白毛兒如雪，瞧那樣兒就不凡。王成害怕，跪在親王面前求着罷局，不願再鬪。說王爺的白鵪鶉是個神鳥兒，恐怕傷了我這個鵪鶉，倘若傷了我這鵪鶉，小人可就沒飯吃了。親王笑說：你放去，不要緊。若是鬪敗了，把你那個嚇死咯，我多賠你銀子就是了。王成可把鵪鶉鬆手放去了，趕到白鵪鶉來鬪。王成的鵪鶉

這親王鬪鵪鶉的事告訴他，說要領他一塊兒去，又囑咐他說：若是你這鵪鶉讓親王的鵪鶉給噉死，不過認喪氣就完咯，萬一您的這鵪鶉能鬪勝了，那親王是一定要買您，納可別一時就答應，您就看我的樣兒爲準。我一點頭兒，您再應着賣給他。王成答應了，倆人拿着鵪鶉進府裏去了。上府裏鬪鵪鶉的人可就多了，都在台階下頭等着，待一會兒親王出來了，坐在殿上，左右聽差傳話，有願意鬪的可以上來，就看有一個人把着鵪鶉進殿。親王命放出鵪鶉來，那人也把他的放出來了，這兩個鵪鶉騰跳了一會子，那來人的鵪鶉敗了。親王大笑，一會兒的工夫，親王這頭鵪鶉，噉敗了十幾個人的鵪鶉，店主人小聲跟王成說是時候了，您上去鬪。

說這個鵪鶉像是個有能耐的。這些個鵪鶉也須是他給賺死的。罷您納閒着也是沒事。何妨下點工夫。把他兩天兒。如果真是好的。你就拿他去賭錢。也可謀生。王成就如法把弄那鵪鶉。敢情是個好的。店主人讓王成拿到街上。以酒肉當輸贏。這鵪鶉真利害。上場兒就贏。店主人很喜歡。就給王成銀子。使他跟那些闊人賭。王成這鵪鶉沒有一回輸過。就這麼半年多。積攢下二十多兩銀子。心裏稍鬆通些兒。真是拿這鵪鶉當命似的。當時有個親王最愛鬪鵪鶉。每年正月十五這一天。是愛玩兒鵪鶉的人。都準他們進府裏去賭一點兒輸贏。店主人可就跟王成說。今兒是你的大機會。可以立時就發財。我可所不知道的是您納的運氣怎麼樣。就把

二三百個兒要挑進城去賣店主人。他快賣誰知夜裏又是大雨，天亮還沒住，街上如同一道河似的，這兩淋淋還沒有晴的意思。王成無法兒，就住着等晴，這兩一連就是十幾天不住。有一天王成打開籠子餒餒那鵪鶉，一瞧了不得了，這鵪鶉敢情死了好些個。王成很着急，第二天再瞧，更了不得咯，死的更多了，餒了不過十幾個兒了，又過了一夜，這鵪鶉都死了，就賸了一個了。王成因這鵪鶉死的那麼怪，他就告訴店主人，問是甚麼緣故，店主人也替他心裏難受。這王成因爲買賣也沒做成，銀子也沒有了，回去不知怎麼對他這狐狸精的太太，急的要尋死。店主人勸他，不必着急說，偕們去瞧一瞧，就開開了籠門兒，將這鵪鶉把出來一瞧，就

就有勸王成把店主人拿到衙門裏告下來。王成嘆了口氣說：「我命該如此。」與店主人甚麼相干兒。這店主人聽王成這話，很感激他，所以送給王成五兩銀子的路費，勸他回家去。王成自己一想，這個時候兒回去，怎麼見祖母，進退兩難，所以逗遛在店裏，悶的無事，就坐在店門外瞧熱鬧。看那邊有鬪鵪鶉玩兒的，每鬪也動十幾多吊錢的輸贏，每一個鵪鶉要買不過百十多錢。王成一想，心就動起來了，腰裏所有的錢一算記，僅僅的够販鵪鶉的。他就進店裏來，跟店主人一商量。店主人說：「這個主意很好，並應着借給他房子，供給他吃飯，不跟他要錢，實因為他是個忠厚人。」王成聽店主人說這買賣可作，趕緊出去就買了滿滿的一擔子鵪鶉，約有

買、所以把這價兒給抬起來了、前天各處商人都販葛布到京、不下幾百家兒、把葛布的價兒給擠落了、現在沒有一個不認晦氣的。王成聽見店主人說這話、很覺煩悶、又過了兩天兒、這貨來的更多、價兒更落咯。王成所販的葛布、因爲無利可得、不肯賣、遲了十幾天、連嚼過兒算、所賠的更多了。王成煩的了不得、店主人勸他、你就賤賣了罷、倒出錢來、再想別的買賣、若再攔着、恐怕賠的還多。王成無法兒、只好依從店主人的話、將葛布減價兒賣了、統共算了一算、賠了約有十幾兩銀子。這就沒有法兒、打點行李回家罷、一看、錢褡褳兒裏頭的銀子沒了、不知甚麼時候丟的。王成驚慌告訴店主人去了、店主人聽了也沒有法兒、不知甚麼人偷去的、

鞋全淋濕了。像王成一個懶慣了的人，如何肯受這樣兒的辛苦，很覺着累的慌，只好且住店裏避雨。他住了一天，等着天晴了再走。那兒想到，白天雨還小，到了晚上就更大咯，傾盆的往下倒。第二天早晨起來，往外看，道兒渾的更利害咯。王成心裏想，這道兒不好走罷，索性等着打完了早尖再說罷。不大的工夫，天又陰沉了，大雨又下起來了。他又住了一天，這天纔晴咯。他就拾掇行李上路，到了離京不遠的一個地方，他聽見人家說葛布的行市很大，王成心裏自然是喜歡，即至將貨落在店裏，那店主人跟他說，可惜了兒，若早來了三天，比常年葛布的價兒就三倍多，每一疋可以賺三倍利息，實因為南路初通的時候，葛布來的很少，富家掙着

天早晨起來老婆子叫王成說孫子你可別這麼懶惰應該找一個小生意做纔是終日坐着死嚙那兒是長法子。王成說做個小買賣到可以的。我可就沒有本錢。老婆子說那不要緊你爺爺活着的時候他銀子錢由我性兒用。然我一個世外的人要銀錢做甚麼。所以沒多攢了。只有我買花粉的銀子四十兩。到今兒收着沒動。你可拿去作本錢用。說着那老婆子就將四十兩銀子遞給王成。讓他買葛布。帶到京裏去賣。可以得一點利息。王成依着這個法子。買了葛布五十幾疋。裝在車上。要帶到京裏去。略。臨起身的時候。他祖母囑咐他說。必勤。別懶。寧早。別晚。若遲一日。後悔已晚。王成答應了。就起身走了。那兒能料到。半路兒上就遇見雨略。衣裳

個媳婦兒你都養活不起、再留我在這兒、天天兒看着房樑兒就能飽了嗎、說着站起來就走了。這老婆子走後、王成跟他媳婦兒細將前頭事情說了一遍。他媳婦兒聽見王成說這老婆子是狐狸精、很有一點兒害怕。王成又說、他雖是個狐狸精、行事很有點兒義氣、他也勸他媳婦兒別怕他、拿他當祖母那麼樣兒必有好處。王成他媳婦兒也答應了。到了第四天、這老婆子果然回來了、一進門兒、先交給王成十兩銀子、叫他買一口袋米、一口袋麵、讓他媳婦兒摟一點兒柴火來煮飯。好在夏景天兒、不用多少火。這老婆子夜裏就跟王成他媳婦兒在一個炕上睡覺。起初他媳婦兒還害怕、日子常了、見這老婆子的意思很慈善、遂就安心不疑。有一

這老婆子到他家裏去坐一坐兒。那老婆子答應着就跟王成來到他家裏去。王成叫他女人出來，就把他們娘兒倆給見了一見。那老婆子看他女人出來，周身這個樣兒，可就太難了。蓬着頭，身上的破衣裳露着肉，臉上的氣色很昏暗。這老婆子瞧見，嘆了口氣說：「這怎麼咯？」王棟之的孫子怎麼窮到這個分兒上？又看爐子裏沒有火，他就問：「你們家裏就這個樣兒？見天你們倆仗着甚麼活着呢？」王成他女人就細說王成這麼懶，連打算活路都不能。天天兒就這麼坐吃山空，何日是個了手？說着直哭。老婆子聽了這話，可就將這隻金耳挖子給了王成他女人了，讓他賣了，拿錢先買米吃飯要緊。我三日後再來。王成留着不讓走。老婆子說：「連你的一

子怎麼也找不着了。王成趕緊的拿出來給這老婆子。這老婆子一見金耳挖子有了，可就喜歡極咯，直誇王成的心眼兒好說這一隻金耳挖子能值多少錢，不過因爲是先夫給我留下的念信兒就是咯，不肯輕易這麼丟了。王成問這老婆子說，你丈夫是誰？老婆子回答說，我男人是舊儀賓王棟之。王成詫異說，王棟之嗎？那是我重爺爺。這老婆子看着王成也驚異說，你就是王棟之的嫡派孫嗎？我實是狐仙，早先跟你重爺爺很得寵，由打你爺爺死後，我就隱藏在深山裏頭，今天可有事路過這個地方，偶然不留神，將這耳挖子給丟咯，誰知讓你給撿起來了，這不是合該的事嗎？原來王成知道他重爺爺有個狐狸媳婦兒，所以就信這話便請

人天天兒哭鬧的難受也就天天兒往這亭子裏睡覺去到了早晨該起來的時候別的睡覺的人都起來走了王成他必得睡到小晌午纔磨蹭着起來慢慢兒的往家裏走總而言之這王成是個懶透了的廢物有一天王成正在低着頭兒慢慢的往家裏走他忽然瞧見草地裏有個黃澄澄的東西近前撿起來一看原來是一隻金耳挖子後面刻着儀賓府造四個小字原來王成的爺爺是先衡恭王的孫女兒女婿所以家中舊物多有這款他正細瞧的時候兒就看見了那邊來了一個老婆子低着頭兒彷彿是找東西似的王成雖然是窮生來的性情不貪便宜瞧這老婆子是找東西王成就問你找甚麼那老婆子說我剛纔丟了一隻金耳挖

青州平原縣、有個世家子弟姓王、名成、人性最懶、不會打算生理、就在裏跟他女人死吃死嚼、將他祖上遺留下的產業全化沒了、就賸了十間破房子、他們兩口子住着、身上無衣、肚內沒食、不免他媳婦兒餓的、哭一陣、鬧一陣。這王成聽着他女人這麼哭鬧、也十分的不好受、可又無法兒可治。這天氣正在五六月的时候、熱的利害、村中有個周家的花園子、這周家也是敗落的沒人咯、所以這花園子沒人修理、裏頭的房子、外頭的圍牆、全坍塌倒壞、惟獨當中間有一個亭子還好好兒的、每逢很熱的天、村中賣苦力氣的人、晚上多有在這亭子裏涼快睡覺。王成因爲他女

時候有車馬跟人，俱然是世家的樣兒，大不像當地方挨知縣打罵的這個人了。

兒備了一套詳文獻到督憲。督憲大喜，把蚰蚰兒裝在金籠兒裏，進到裏頭了，又寫了一個奏摺，細說這蚰蚰兒的能力。打這個蚰蚰兒送到官裏以後，是所進的那些有名兒的蚰蚰兒沒有一個鬪的過他，並且這蚰蚰兒每逢聽見琴或琵琶的聲音，他也伸開翅膀兒做叫喚的聲，很覺可聽。皇上的大樂，賜這總督一匹好馬，並尺頭，督憲也不忘知縣的功勞，就保他陞官，知縣更樂咯，免去成生地方的差使，又格外囑託學院，中他一個秀才。後來天冷咯，成生這兒子精神纔照舊，他自己說，他病的時候，常以爲他是個蚰蚰兒。看官，您想這是甚麼個意思。督憲聽見那蚰蚰兒是成生交進來的，也賞他錢不少，成生不到十幾年，就置了地，蓋了房子，出門的

沒尾的話、我本縣必要當面兒拿小雞子試一試看、若小雞子把蚰蚰兒吃了、你可估量着、我要糟塌你那下半截兒呢、你等着罷。說着就打點、坐二堂、兩旁衙役伺候、教把成生帶來的蚰蚰兒、先拿好的跟他鬪。這也怪、別的蚰蚰兒沒有一個鬪得過成生的那一個。後來就把一隻大公雞抱了來、擱在二堂上、看他怎麼樣。小雞子可不管人多、一瞧見蚰蚰兒、就伸嘴賺。您說這蚰蚰兒奇不奇、趁那雞子低頭的工夫、就迸在他冠子上去了、惡狠狠的拿牙咬住、怎麼也不鬆嘴、咬的那麼重、這雞子又撥浪腦袋、又拿爪子彈、這蚰蚰兒也掉不下來。知縣大喜、說果然你是不撒謊。這就將蚰蚰兒收好了、多多兒的賞成生、說你先回家去罷。知縣就將這蚰蚰

着忽有一隻小雞子跑過來了伸嘴就啄。成生急忙把這小雞子闔開。幸爾這小雞子一嘴沒啄着。蚰蚰兒已經迸遠了。小雞子自然跑的快。又追着要啄。蚰蚰兒這一回在小雞子爪子底下。把成生急的無法兒可救。臊着脚兒說。這可完了我那蚰蚰兒了。說着就瞧那雞子伸着脖子。不住的撥浪那腦袋。挨近了細細兒的瞧。這蚰蚰兒在雞冠子釘着。不撒嘴兒。成生大喜。兩手慢慢兒的捧在罐裏。加意的餵養。這一天就拿到縣裏交差。那知縣一看那蚰蚰兒。就嫌小。大怒說。你簡直是搪塞我。成生說。小的不敢撒謊。這蚰蚰兒實在會鬪雞子。知縣說。你胡吶。這些蟲兒天然都是小雞子嘴裏吃的。你今天來弄這小蚰蚰兒搪塞。還要說這麼宗樣兒沒頭。

賭個勝敗、因爲我這蚰蚰兒像個無用的、並且我也要試一試他的身分兒、索性鬪他一回、也不要緊。這麼着他答應了、倆蚰蚰兒遂就都擱在盆裏。成生這小蚰蚰兒到盆裏、像個傻子、一動也不動、那個大蚰蚰兒更精神咯。成生就拿猪鬃撥那小蚰蚰兒的鬚、讓他往前去鬪、他還是不動、招的這姓王大笑起來了、又拿猪鬃撥那大的。這大蚰蚰兒很怒、就張開嘴、振翅膀兒、要咬、又舒翅兒作叫喚聲兒。這大蚰蚰兒正在那兒發橫呢、冷不防、這小蚰蚰兒迸起來、脖頸兒上就是一嘴咬的、這大蚰蚰兒翻了一個仰八脚子、小蚰蚰兒這纔展鬚伸翅兒作叫喚聲兒、好像得勝、告訴主人似的。這姓王的狠詫異、說、你真有這樣兒好東西、可別鬪咯。正在

兒也打算有給大價兒的就把他出脫了。忽然想起成生有交官差用的
蚰蚰兒，何不拿這個蚰蚰兒探聽成生怎麼樣。若成生手裏沒好的交官
我這蚰蚰兒賣給他，總可以充數兒。這一天就拿上蚰蚰兒去找成生說，
您養活着若有甚麼樣兒好的，偕們二位何不鬪一鬪罷。成生說，我沒有
好的，您有甚麼好的，掏出來我開一開眼。這姓王的就把自己的蚰蚰兒
拿出來咯。成生接過竹筒子來，打開蓋兒一瞧，姓王的那個雄壯倒像是
個有能耐的。姓王的說，您的蚰蚰兒怎麼樣，我也要領教領教。成生說，我
那個不行，差的多，等把他的拿出來了，倆這麼一比，果然是小。這姓王的
說，俗們讓他鬪一鬪看罷。成生想，若講這倆的個兒大小，原不敢把我的

覺。天纔亮的時候兒，他忽聽屋門那兒蚰蚰兒叫喚。成生忙起來瞧，以爲他蚰蚰兒還活着，趕緊要把他撲着，那蚰蚰兒可是一迸就迸好遠了，轉過牆角兒，就瞧不見那兒去了。四下裏觀看，到了兒就見這蚰蚰兒在牆上趴着呢，轉臉兒又迸在衣裳襟兒上，一細瞧，長的倒像有點兒能耐的蟲兒。這麼着，成生就把他捉住了，意思要拿他交差，又恐怕不合縣官的意，忽然想起一個法子來，何妨出去跟別人養活的好蚰蚰兒鬪一鬪，看他怎麼樣。七八月的時候兒，正是闊少閒着沒事的，專心做這個事。本村就有一個闊少爺姓王，養活了一個蚰蚰兒，自己給那蚰蚰兒起了個名字，叫蟹殼兒青，天天跟人家的鬪，沒有不贏的，所以他拿着當個稀罕物。

時候兒到了、等你爸爸回來、跟你算賬罷。小孩子聽了、也沒話可說、哭着可就出去咯。不大的工夫成生回來了、聽他媳婦兒說這蚰蚰兒教孩子給按死了、如同一盆冰水打頭上澆下來似的大怒、急叫這孩子來。此時這孩子可不知道那兒去了、氣橫橫的滿處兒找他去了、到了兒就找着了、在一個土井裏淹死咯。這時候兒氣也沒了、連心疼孩子、帶心疼蚰蚰兒、哭的要死。兩口子對報怨、可沒有法子、只好把死孩子埋了罷。上前這麼一摩、有一點兒還醒過來的意思。他們趕緊把他抱上炕去、半夜裏果然甦醒過來了、就是神氣猷猷的、傻睡。成生因爲這蚰蚰兒讓他孩子給按死了、很覺喪氣透咯、也沒拿孩子十分當事、翻來覆去的、一夜也沒睡。

單子把他扣住、細細兒的一瞧、真是個頂好的。成生喜歡極咯、如得珍寶似的、攔在盆裏養活着、跟獨生子似的、等到限期、好拿他銷差。原來這姓成的有一個兒子、纔九歲了、也不懂得這是個要緊交官差的東西、在他瞧、一個蚰蚰兒就是個玩意兒、是小孩子見了這樣兒的蟲兒、沒有不愛的。這孩子、趁他父親沒在家、偷偷兒的掀開那盆兒的蓋兒、要瞧一瞧。這蚰蚰兒見了亮兒、就打盆兒裏迸出來了、跑的那麼快、一時怎麼也撲不着、這兒一抓、那兒一抓、等撲着了、拿起來一瞧、完咯、這蚰蚰兒的肚子也冲破了、後腿也掉了一根、那還活得了嗎。小孩子害怕、可就哭着告訴他媽。他媽一聽這話、嚇的臉上的顏色兒都變了、惡狠狠的說、孽障、你死的

上鉗子、罩子、竹筒兒、一窩一點的，就往大佛寺前後慢慢的搜尋。原來這廟後頭有一座古墳，順着這個墳地的邊兒，竟是亂石頭、跟枳荊、與那畫兒上畫的頗像，可就在蒿草深厚的地方慢走細聽，就像滿地找繡花針似的，真是心耳目力全都使盡了，任甚麼也沒搜尋着。忽然他見亂草裏有一個蝦蟆一迸，倒嚇了成生一跳，他急去追這蝦蟆，那蝦蟆可已經迸在亂草裏，看不見咯。又這麼輕輕兒的一搜，就見了一個蚰蚰兒，趴伏在草根兒底下，舒着兩個翅膀兒，那兒叫喚呢。成生過去趕緊的一撲，那蚰蚰兒一迸，就鑽在一個石頭縫兒裏頭，怎麼拿細草棍兒探，也探不出來，遂後還是使竹筒兒，拿水把他沖出來了，長的極雄健，成生輕輕兒的拿

來是甚麼、問事的可都在旁邊兒站立敬聽、待一會兒的工夫、打簾子裏頭扔出一片紙來、上面就寫各人心裏所問的事情、一點兒也不差。成生的媳婦兒正在那兒聽着、簾子裏頭又另外給他扔出一片紙、他撿起來、一看、上頭不是字、竟是一張畫兒、畫的是樓臺殿閣、像一個廟宇、後頭一帶小山、子石兒、蒿草滿地、影影綽綽的藏着像個蚰蚰兒、旁邊蹲着個蝦蟆、彷彿要迸的意思。細瞧這畫兒、一時解不開是甚麼意思、大概上頭畫的蚰蚰兒、想必就是指着我的心事。遂把紙摺疊起來、拿到家裏給成生瞧。成生這麼一細瞧、很像村東大佛寺的景況兒、自己一想、莫非大佛寺那兒可以掏得着好蚰蚰兒、也未可定、遂扎掙着起來、扶了一根棍兒、帶

竹筒兒罩子鉗子就在破牆裏頭爛石頭底下搜尋也沒搜尋着甚麼然掏着幾個都是弱小的不中用。縣官到這時候催逼的頂嚴十幾天的光景屁股挨了足殼幾十板子兩條腿都給打爛了索性連一個蚰蚰也沒能掏去咯。躺在炕上就是想法子尋死就了事。這時候本村兒來了個羅鍋兒頂香的老婆子能請神算卦很靈。成生的媳婦兒聽了心裏一動到家就拿上一掛禮錢去找這頂香的讓他給算一算。到那兒一瞧就見問卦的人很多那老婆子住的是一間屋子門外掛着簾子擋的頂嚴密簾子外頭擺着一張桌子上頭擱的有一個香爐問卜的燒香磕頭這羅鍋兒老婆子站在桌子旁邊兒替他們禱告嘴唇兒亂動念的也聽不出

好的、上盆養活着、等有要主、好賣大價兒。縣裏的衙役、借此也是
 姓、每一個蚰蚰兒真可以傾十幾家兒的產業。當時有個姓成的、
 書的人、考了幾回秀才也沒中、這個人本來有一點子迂腐的氣、
 猾差人偏給保舉這姓成的當一個地方。列位想、書獃子若叫他
 這不是跟他竟打哈哈嗎。這成生怎麼託人情、也沒能辭下來、沒
 當罷。當了不到一年、把一個小家當兒全都化沒了。恰巧又趕上
 蚰的時候、成生沒膽子按着戶口要錢、自己又沒有錢賠、不急的
 他媳婦兒說、你死也是白饒、不如自己搜尋搜尋、萬一掬
 到時候交差、也可以搪塞過去了。成生聽他媳婦兒說的、可
 好的、尋死。進蚰子就地方、讓奸、個念、吁百

促織

俗叫蝈蝈

明朝宣德年間、宮裏愛養活蝈蝈兒、當玩意兒、每年到了時候、就跟民間要。可是因爲這一宗蟲兒、並不是西邊的出產、不免找着就費一點兒事兒。有一個華陰縣知縣、想著奉承上司、就進奉了一個蝈蝈兒、說他會鬪。上司試了一試、果然的會鬪、心裏想、這知縣是個養活蝈蝈兒的行家、就教他常常兒的進奉這個玩意兒、隨後這就成了例咯。那知縣也勒令他地方兒的人給找、因此那地方可就多添上了一份苦差使來了。到了七八月的時候、非找蝈蝈兒交縣裏不可、並且非找能鬪的不准交差。就有各鄉村裏的無賴子、成天家的遊手好閒、到處鑽頭覓縫兒的去掏、得著

媽也不深問。這麼着有一年多了，再也不敢提出去做買賣的話。後來想着要做個買賣纔好，自己又不敢跟他媽說，轉求哥哥長福兒給說。他媽這一回聽見長怙又要做買賣去，到很喜歡，極力的給湊本錢。長怙帶出去做了半年的買賣，就賺了有一倍多的利息。這年長福兒也中了舉人了，又三年的工夫長福兒中了進士，兄弟長怙所做的買賣十分的順當，已賺了好幾萬銀子。看官，您瞧細柳這個人，不怕人說，不怕人罵，到了兒教訓的兩個糊塗孩子，一個陞了官，一個發了財，這一個娘兒們有多大心思。

兒聽了他媽的話，立刻起身，一直的到洛陽去。他兄弟長怙已經收入監牢三天了。長福兒到監裏瞧他，那長怙像活鬼一般。長怙瞧見哥哥來瞧他來了，哭的都抬不起頭來。長福兒瞧兄弟受的這樣的苦，替他難受也哭了。這時候長福兒本是巡撫楊大人所最愛的人，這是遠近都知道的。縣官一聽這長怙是長福兒的兄弟，他趕緊就把長怙打監裡放出來了。長福兒長怙、哥兒兩個，連忙起身回家。到了家，還怕他媽有氣，跪着爬到他媽跟前。細柳就問長怙說：「這一回逃得如心罷？」長怙哭着不敢言語一聲兒。細柳說：「聲咳起去罷。」由這兒起，長怙愛耍錢的毛病可真都改過來了。起早睡晚，做甚麼再沒有長怙那麼勤謹的了，就是偶爾偷點兒閒，他

下要再問、瞧他媽很是要哭的樣子、他也就不敢再問了。到了第二十日那一天、長福兒問他媽、打發我上洛陽有甚麼事情。他媽嘆了口氣說、你兄弟長怙今日這個荒唐、跟你那時候不愛念書逃學是一個樣兒、我若是不肯背罵名、你怎麼能成人、大家夥兒都說我心狠、咳、但是我的眼淚濕透了枕頭時候、別人可不知道了。說完了這話、放聲的大哭。長福兒站在一旁聽着、不敢細問、細柳哭完了、跟長福兒說、你兄弟長怙愛要錢的邪心不改、我給他那一錠假金子的時候兒、叫他去樂去、我料着你兄弟必收在牢裏頭了、巡撫楊大人待你很好、你若去託他的情、必成、可以出長怙的死危、這一夾磨、萬一使他把那邪心改過來呢、也未可定。長

長怙那麼嚇的、不知道怎麼着好了、央告這二人、問是怎麼回事情、那二人把兩隻眼睛往上一翻、說、你還問我們嗎、你做的事難道說你還不知道嗎、長怙又哀告說、我真不知道、那二人就說、你真不知道、我們告訴你、有人拿一錠假金子、把你在衙門告下來了、說你是個真正的弼子手兒、這官司你就得打罷、到了衙門、就把長怙帶到堂上、不容分說、打的長怙皮開肉綻、打完了就收在監裏、長怙這個時候、身上是一文錢也沒有、牢頭的暴虐就格外的更利害了、長怙無法、跟囚犯們求一點飯吃、度着命兒就是了、長怙由家裏起身後、細柳跟他大兒子長福兒說、你記着、二十天後我要打發你上洛陽去、我事太忙、恐怕到那時候我忘了、長福兒往

子告訴長怙說、這錠整金子是祖上遺留下來的、不可化用的、不過是防備意外用錢的事就是了、并且你剛學作買賣、不必貪着多賺錢、三十兩銀子的本兒不虧就是很好。長怙臨走的時候兒、他媽又再再的囑咐。長怙答應着去了、很覺得意、到了洛陽、并不找熟人商量做買賣的事情、一直到了一個有名兒的耍錢場兒、不過耍了三五天的工夫、那散碎銀子就用完上來了、自己以爲還有一錠金子、不大理會、即至拿出來、用夾剪鉸開了、不得咯、敢情是一錠假金子。那開耍錢場兒的人瞧見長怙這假金子、很說了些個嫌話、長怙心裡很覺不安。正這時候、忽見打外邊兩個人走進屋裏來、懷裏掏出鐵鎖鍊子、往長怙的脖子就套、把他拉了走咯。

圓全。有一天叫他媽查着了把長怙拿大棍子又打的死去活來的，仍不肯饒他。他哥哥求情的，沒法了，在他媽跟前跪下，願意替兄弟挨打，這麼着他媽的氣兒纔消了。由這兒起，長怙出門兒，不論是做甚麼，他媽都要細細兒的查一查他。這麼一來長怙的動作不敢放肆，他那心裏可不是真改了。有一天他跟他媽說，我要跟他們久做買賣的大商人，上一邊洛陽，學一學外邊來往販貨的這個法子。您猜這是怎麼個意思。這長怙並不爲做買賣，實在是借做買賣，去遠遠兒的逛一逛，開一開眼兒，又怕他媽不準他去，所以就以這學買賣的事情爲辭。誰知道長怙一說，他媽并不疑惑他，立刻就拿出碎銀子三十兩，給他作本兒，又給他一錠金。

就不叫他再念書了，叫他學着做莊稼活。這長怙既不念書，又懶得負點兒苦，他媽很有氣，跟他說：生來在世上的，各有應做的事，你既不念書，又不肯種地，一天一天的就遊手好閒，我們還等着你倒臥在地，了狗呀！說着就狠心的痛打了一頓。打這兒起，叫長怙同着底下人一樣兒做活，稍起晚一點兒，不是打，就是罵，衣裳、吃食，好的都給他哥哥長福兒。長怙瞧着，嘴裡雖不敢說甚麼，心裡實在不平服。秋後收完了莊稼，地裏沒有事，他媽拿出錢來，叫長怙學着做買賣去。長怙最好耍錢，他就拿着錢，湊上幾個人，就要起來了，非輸淨了就不住手。回頭長怙到家，對他媽說：不是賣的賠錢，就是遇見小緒，把錢全給搶盡了，這蕩撒的還是頂

了一說。他媽說、若能挨一百棍子的打、就讓他來、若不能挨、讓他還去他的。長福兒聽見這話、不等叫他、就跑進家裏來、大哭說、願意挨打。他媽問、你改咯嗎。長福兒哭着說、我改咯。他媽說、既改咯、不必打了、可以好好的放豬就是了。長福兒大哭着說、情願挨一百棍子、還念書。他媽不聽、這街坊家的老婆子從中懇求勸着、這細柳纔答應叫他回到學堂去。這麼一定、他叫長福兒趕緊洗澡、換衣裳、讓他同他兄弟長怙一塊兒念書。長福兒受了這一回折磨、可就知道得用心念書了、三年的工夫、他進了場、中了秀才。河南巡撫楊大人、看長福兒的文章、很愛惜、月月幫助他一點盤川、叫他好好的用功。長怙是極笨、念了幾年的書、不能記一個字兒、他媽

兒沒法子，站起來，擦着眼淚，拿上鞭子，把豬鬃着放去了。這時候正是八月底，九月初的光景，身上的衣裳又薄，又破，腳底下沒有鞋，又趕着朔風雨淋的渾身濕的冰涼，端着肩膀兒，縮着脖子，一臉的泥，跟要飯兒的一個樣兒。街坊瞧着他，很可憐，別人有要續娶的，都指細柳這做事的樣子，而不敢娶。這細柳在家也些微的聽人家講究他，他也不介意。到了兒長福兒，實受不來這個苦，就扔下豬，逃了走了。細柳也任憑他逃去，也不找他。他走了大約麼着有十幾個月，要飯吃的都沒地方去要，餓的臉面都黃瘦了，沒有法子，就磨磨蹭蹭的回來了，又不敢往家裏來，所以他央告着街坊家的一個老婆子，跟他媽說個情兒。這老婆子就跟他媽給說

送他上學去，他得便就跑了，跟着放羊的小孩子玩兒去了，說着他不聽，打着他也不改。他媽沒有法子，叫過長福兒來告訴他說：你既不願意念書，我不能強擰着你念，可是有一樣兒，偕們鄉下人，仗着種地吃飯，家裏還能養活多少閒人嗎？你既不肯念書，可就別怕受累，可以把那好衣裳給我脫下來，早早的起來，跟着底下人做事，若是懶惰，可別抱怨我打你。這麼着把好衣裳給他脫下來了，把破衣裳給他穿上，叫他放豬去，回到家裏來，就給他一個瓦盆子，跟底下人一塊兒喝粥。纔有十幾天的工夫，長福兒就覺着苦的難受，哭着跪在地下，跟他媽說，還願意念書，受不了這放豬的苦了。他媽把臉兒扭過去，向着牆，彷彿像沒聽見似的。長福

既不願意賣也就再不提咯。轉過年兒來高公子就有三十歲了。細柳囑咐高公子不叫他往遠處去。若是回來稍晚一點兒。細柳就打發底下人或接的。或請的。在道兒上聯絡不斷。這麼着。朋友們就跟高公子說玩笑話。說他怕老婆。這一天高公子有朋友請他去喝酒。就覺着心裏不舒服。沒等吃完了飯。就回來了。騎着個馬。走到半道兒上。就掉下馬來了。趕到底下人把他抬回家來的時候。他已經死了。這時候正是六月。天氣很熱。幸虧了棺材裝裏全是預備現成兒的。不至於臭在床上。等這些東西。這街坊四隣。纔知道細柳是預備的不錯。這時候長福兒有十歲咯。纔送到學房念書。他父親一死。這長福兒驕傲那麼慣了。就不肯上學念書。他媽

嚮用，很有一點兒敷餘了。高公子十分喜歡。這一天，本村裏有一家兒出賣頂好的一口棺材，細柳看見，不嫌價兒大，就留下咯。因為自己的錢不夠，就跟親戚家借了一點兒錢，湊着還這筆棺材錢。高公子心裏想，買這無用的東西做甚麼，就要攔着細柳。細柳不聽。在家裡攔了一年後，本村裏有一家死了人，要買頂好的棺材，這家跟高公子商量說，情願意比原買的時候的價兒加一倍給錢，急要這口棺材等着用。高公子心裡想，若是賣出去可得一倍利息，就回家跟細柳商量了。細柳是一定不賣。高公子說，若是賣了這口棺材，可以得一倍利息錢，多麼好，留這無用的東西做甚麼。細柳不理，再問，就哭起來咯。高公子也不忍的，叫細柳那麼哭，他

來了、這高公子就問催頭說、當真的明日你再來一邊都不行嗎。這催頭說、沒有、沒有、我明天再來、說了就走了。催頭去了、高公子進來笑着說、細柳、你今天可知道有能耐的娘兒們、不如個傻子男人。細柳聽了這個、正對了自己的心事、可就哭起來了。高公子心裏很詫異、趕緊拉着細柳的手、勸他、細柳的哭聲纔是止住了、心裏可有好些個說不出來的話。高公子以爲他是管家裏的事累的、又要把家事接過來自己管、細柳不肯、起早睡晚、更下勞苦、總是今年就把明年應交租子的錢就攢起來、到那時候早早就把租子到縣裏交上去、一年到頭也看不見催頭到門、又拿這先期攢錢的法子、算記一年吃穿的用度、慢慢兒過的這個日子的。

又另外記了一本清賬簿子。日子長了，細柳就跟高公子說：「管家裏出入賬目的事情，請您納歇歇兒，讓我接着辦罷。不知道這個事情可行不可行。」高公子說：「可以有甚麼不行的呢？這麼着，高公子可就把家裏一切賬目的事情，每年應該進多少錢，應該出多少錢，全都交付好了。」細柳接過辦了半年多，真是有條有款兒的。高公子很稱贊細柳的能耐。有一天，高公子叫街坊家請去喝酒。這個時候，縣裏的催頭來了，要租子，叫着門直嚷嚷。細柳打發底下人好言勸着他，說：「今天手底下錢不便當，明天再累您來一邊罷。」這個催頭橫眉立目的，還是不走。細柳急的沒法兒，趕緊的打發底下人把高公子找回家來。這催頭你說可惡不可惡，見高公子回

父母說一說、正好、一說就成了、挑了個好日子放定、隨後就娶過來了。自細柳過門、跟高公子、小兩口兒到很對勁兒、并且這細柳很疼前妻留下的這個長福兒、長福兒可就離不開他這續媽了。細柳有時候回娘家去、看看父母、這長福兒也總得跟着、怎麼恨情着他、叫他在家裏待着、這長福兒哭着一定也是要跟了去。自打娶過來有一年多、細柳養了一個小子、就給他起了個名字、叫長怙。高公子問細柳起這名字的意思、細柳說、沒有別的意思、不過願意他常在腳底下跟着就是了。細柳自到高家、這針黹上很不留心、惟獨田地的事、從那兒到那兒、共總他們有多少地、每畝應交多少錢糧、看着賬、一一的問了高公子、還像恐怕不得詳細、自己

他父母也真急咯，帶着氣跟他說：天下還沒有一個好男子，可給你作丈夫不成麼？這是怎麼會事情，你那心我們這老兩口子可真不懂得咯。你莫非打算就老死在家裏嗎？細柳姑娘說：我並不是要老死在家裏，我實要找一個十全的人，到如今這麼幾年，我的打算全沒成，這也是命該如此。從今兒起，我的親事你們老公母倆瞧着辦就是了。這個時候有一個公子姓高，也是個闊家，新近這高公子的媳婦兒死咯，留下了一個孩子。這孩子的小名叫長福兒，他纔五歲。這高公子的媳婦兒死了，家裏沒人照應這孩子，所以他打算再續娶一房媳婦。高公子聽見細柳姑娘的好名兒，心裏想：這人到合式，他就趕緊託媒人到細柳姑娘家，見了細柳的

河南省城裏頭有一個念的人，他們跟前有一個姑娘可不記得這姑娘。他父親叫甚麼名字，就爲這個姑娘腰細的可愛，親友們都鬪着他玩兒，就叫他細柳。這個姑是天生的聰明，念過書，很認得幾個字，正經書可不大看，竟愛看相人的書，可是平生不愛多說話，雖然是懂得相書，也沒聽這姑娘說過誰好誰歹。等他長大咯，自然得給個人家兒，他父母要給他找婆婆家，可是有一樣兒，叫他們爲難，這個姑娘總得自己各兒看看。這個學生對他的勁兒不對他的勁兒。這麼一來，細柳姑娘可就相的學生很多咯，沒有一個合式可心的人。細柳兒已經十九歲的這一年，

指着面前的一間房子說、在這裏可以住着不怕的、您進去罷。胡大成他母親剛要道謝、這馬可就變成一個金毛兒犴、有一多高、那人騎上就走了。老太太以手叫門、裏頭有人問是誰在那裏、他這聲音很熟、等開了開門一細瞧、敢情是胡大成跟他的新媳婦兒咯。母子兒媳婦、娘兒三個、抱着大哭、一家團聚、真是喜歡的了不得、這纔疑惑這老婆子、必是觀音菩薩、化成人身咯。由此供奉觀音更加虔誠、遂流落湖北、慢慢的買了田產、就在這裏落了戶咯。

哭了早晚你婆婆也就到了說完這話老婆子就走了胡大成細聽了這些事情、他纔明白那老婆子是神仙變人形的。小公母倆、燒香禱告、願得母子早早兒的團聚。且說胡大成的母親、那官兵將賊鬧的各處防堵很嚴的時候、可就同着鄉村兒裏的婦女逃奔山谷裏隱藏、一夜有個老婆子說、賊來咯、大家夥都四散藏躲。胡大成的母親跑了不遠、就碰見一個年輕的人、拉着一匹馬、說是給胡大成他母親騎的。那老太太也顧不得細問、騎上就走了。那人也跨在老太太身子後邊了。這馬輕快無比、不大的工夫、就跑到一個湖邊兒上、這馬跳下湖去、踏水飛過去、四個蹄子並沒有一個沾了水。待一會兒就到湖那邊了、那人就扶着老太太下了馬、

匠帶着家眷、逃在長沙府的東邊。想這樣兒大亂、斷難找胡大成去。姑娘也長大咯、遂又聘給姓周家的一個小子。正在這亂的時候、一切不能按着禮辦、不過挑一個好日子、晚上雇一輛車、送姑娘到周家就完了事咯。到了這一天、那姑娘是直哭、也不梳頭、也不洗臉、車在門口兒等着、姑娘他就是不上車。焦畫匠急的沒法了、教家人把他抱起來、楞填在車裏、把車趕起來就跑。他們走到半道兒上、就把車趕翻了、將姑娘摔在地下咯。這個夾當兒、恰巧來了一頂四人大轎、那轎夫口說是周家娶媳婦兒的、趕緊把姑娘扶上轎子、抬起來了、急走如飛。到了胡大成那兒、這纔站住脚兒咯。外邊有一個老婆子、把姑娘拉進來說、這是你男人家、快進去、別

強把我娶來，萬沒有好處。我有一死，就是咯。胡大成聽着，很覺詫異，忙問：「到底是怎麼件事？」這姑娘說：「我從小兒許給胡大成作媳婦兒，這胡大成可上湖北去了，到如今一點音信都沒有。我的爹媽，現把我給到你們家。我的身子你們搶得了來，我的心你們可奪不過去。」胡大成聽見這話，也哭着說：「我就是胡大成，姑娘，你是菱角麼？」這姑娘擦了擦眼淚，不信有這樣兒的奇事。同胡大成一塊兒進屋裏來，他就拿着燈，細細兒這麼一端相，可不是胡大成麼？兩人轉哭爲笑，說：「偕們倆不是作夢罷？」後就對說各自逃亂這一段苦處，從新又傷感了，再哭了一回。先賊匪這麼一攪亂的時候，湖南省內，百十里方圓的地方兒，搶掠了一空，人煙都斷絕了，焦畫

他、就是了。老婆子說、當這離亂的時候、人心反覆無常、你那兒能一死兒的等着、胡大成哭着又說、不但定的親事不可退、並且誰拿着嬌生慣養的姑娘、給個遠鄉逃難的人。這老婆子也不理他、直忙着給做簾帳鋪蓋、預備的很齊全。胡大成旁邊瞧着納悶兒、也不知道新媳婦兒倒是打那兒來。一天晚上他囑咐胡大成說、把蠟燈點上、坐着等、可別睡覺、我去看看新媳婦兒來了沒有、遂出門去了。胡大成等了足有三更多天的時候、這老婆子也沒回來。胡大成心裏正在那兒疑惑這是怎麼回事、他忽然聽見門外有人嚷嚷、他出去一看、有一個姑娘坐在當院裏那兒直哭。胡大成驚問、你是誰呢。這姑娘也不言語。緊自這麼一問、這姑娘纔說、你們

事。胡大成因此就跟這老婆子哭着說，我情願意拿你當媽養活着，你可願意跟我去麼。這老婆子聽見胡大成說，他願意拿他當媽那麼養活着，他很喜歡，就跟胡大成去了。這老婆子到了胡大成家中，給他洗做服侍，他吃喝，沒有一樣兒體貼不周到的，真是比他親媽還疼他呢。若是胡大成有一點兒錯兒，這老婆子是真叨嘮，真說，若是有點兒不舒服，那個調養的經心，過於親生的兒子，這假母子的恩愛倒是很難得。這一天老婆子跟胡大成說，這個地方太平，住着很不怕，我的兒，像你這麼大咯，雖是逃難的客，人情不可廢了，三兩天，我當給兒子娶媳婦兒。胡大成說，兒子從小兒定下媳婦兒咯，不過賊匪那麼鬧的，南北不通，我沒能回家去娶。

親的死，活就不能知道。胡大成他自己逃在僻靜鄉村裏，一個人住着，悽慘慘的，甚是可憐。這一天街上來了一個老婆子，大約年紀不過四十八九歲，在村中來回的繞彎兒，太陽都快落了，他還不走，竟自言自語的說：『這樣兒的兵荒賊亂，沒家可奔，我得自己賣身。這就有人問他：『你要賣多少錢？』這老婆子說：『我不給人家當奴才，我更不能給人作妾，有能買我當媽養活着我，我就跟他去，不論價錢多少。』是聽見這話，沒有不大笑的。說這老婆子可真是半瘋兒。胡大成聽見說，也覺着奇怪，說：『我瞧一瞧去。』到那兒一瞧，這老婆子長的面目上頗有幾處像他母親的。自己一想，我飄流在外，洗做全沒人，我何不當個母親接去，養活着，這是一舉兩得的。

去找焦畫匠提親事。誰知焦畫匠當一件發財的事情辦起來咯，要裁理錢太多，這一門親事就萬難成了。後來還是崔爾成來回的費了多少話，極力說，胡大成原是個世家，長的又好看，學問又好，這焦畫匠到了兒纔答應這門親事，也就不要裁理錢了。胡大成原有個親大爺，上了歲數咯，沒有兒子，在湖北作教官，他大媽死在任所，胡大成他母親打發他上湖北任所送喪，趕到事情完了，又住了幾個月，正想要回家去的，這個夾當兒，他大爺得了病，不起也死咯。這兩口棺材若要帶着他回家，一道兒可真不容易，因為這個他且遲緩了，一時也不能起身。這個時候，忽然有一大股兒賊匪，攪亂湖南湖北，兩省地方都不得太平，來往的信息不通，他

婆家沒有這小姑娘把臉兒臊的飛紅、待了會兒、纔慢慢的說我沒有婆婆家。胡大成說、像我這個模樣兒、配給你女婿、可以不可以。那小姑娘害着羞說、我不能作主。說着話兒兩隻眼_哇把胡大成細細兒這麼一打量、倒像很願意似的。胡大成說完了、出了門、這小姑娘隨後追出廟門、告訴胡大成說、這廟對過兒住的那位崔成先生、跟我父親最相好、若是求他說媒、沒有個不成。胡大成說、我記了、一邊兒往家裏走、一邊想這小姑娘、又那麼聰明、又那麼多情、實在人愛慕的忘不下。到了家就跟他母親說、他願意說這菱角姑娘作媳兒。他母親跟前就有這一個兒子、事事兒恐怕委屈他、所以聽他說他意、即就央告

菱角

胡大成是湖南人，他母親最信佛。胡大成每天上學，必打一座觀音廟門口兒過。他母親可就囑咐胡大成，上學下學的時候，必要到廟裏給觀音菩薩磕個頭，不可忘了。這胡大成就天天兒上學下學的時候，必進廟裏去拜一拜觀音菩薩。有一天他照樣兒進廟拜佛，就瞧見一個秀美的小姑娘，拉着一個小孩子，在廟門口兒那裏玩兒。這個時候，胡大成纔十四歲，深淺不知，更不懂得那個話是忌諱，不可說。他瞧這小姑娘長的好，可就問他，您納貴姓，府上那兒住。這小姑娘笑着說，我們住在廟西邊兒，我父親姓焦，他是畫匠，我小名叫菱角，您問我做甚麼。胡大成又問，你有婆

悟、反怒人說的不吉祥。

道說他那兒叫的是折了罷、折了罷、蠟燭錢一百八、銀硃錢八吊八。這麼一說、臊的州官兒滿臉通紅、疑惑這老道有意刻薄他、可沒理他、也就過去了。第二天老道要走、州官苦留、不讓走、再過了些日子、州官在花園子裏涼庭兒上請客、忽然聽見落在樹上的一個小鳥兒叫喚起來。坐中有一位客說、老道、你聽這個鳥兒他說甚麼。老道說、這個鳥兒說的這話可不大好、他說、丟官去。在坐的人聽老道這話、沒有一個兒不驚異的。州官兒可大怒、叫聽差的把這瘋老道給闖出衙門去。誰知不多的日子、那州官果然因貪贓受賄的事情、賺了個即行革職。看官、這個老道仙不仙、我不得而知、就看他做戒這貪官這樣子、總算有點兒意思、他可不但不醒

着那太太略正在鬧的難解這個夾當兒上。老道來的。州官這麼一問。鴨子說甚麼。這老道解說鴨子的話。他所說的正投機了。因為這個。那州官喜歡極咯。把老道留在衙門裏。待他很好。每逢閒。鳥兒說甚麼話。這老道就解說出來。沒有一樣兒說的不對的。就是有一樣兒不好。這老道說話是太粗野。無論甚麼話。張嘴就說。絕沒有一點兒忌諱。這州官兒的人性最貪。是衙門裏應供給使用的東西。他叫應給供給的人都折成錢。有一天州官兒跟老道坐着閒說話兒。又見那一羣鴨子嘎嘎的跑着來。州官可就問老道。這一回他們說甚麼呢。老道說。這回說的跟前回說的大不相同咯。這一回他們談的是老爺的雜記賬。州官兒說。我甚麼雜記賬。老

到州官兒的耳朵裏去了。這州官兒聽說有人能懂得鳥兒的話，可真是有一點兒新鮮，趕緊打發聽差的去，請老道到衙門裏來，讓他在書房裏坐。恰巧這個時候，外邊過了一羣鴨子，嘎嘎的亂叫喚。州官兒就問，這鴨子他說的是甚麼。這老道說，老爺家裏辯嘴呢，那鴨子說，罷罷，偏向着他，偏向着他。州官聽見老道說這家裏辯嘴的話，十分信服。爲甚麼呢？州官兒原來有一個妻，一個妾，那太太是有點吃醋的意思，雖然不露出來，他可天天兒要管教這姨奶奶。這姨奶奶在老爺面前很得寵，就不服那正太太的管，因爲這麼着就常常兒的吵鬧。這老爺也是自找煩惱，話言語語的，總是偏向着姨奶奶，這正太太可就更有氣咯。今天不知怎麼得罪

兒纔信服老道是個神仙了。趕到要找這老道，他早已走遠了。村中幾個人可就追這老道到村子外頭二十幾里地，就把他追上了，就把他拉回來了。人人兒都稱他是神仙。老道說：誰是神仙？我不過懂得鳥兒說的話，就是咯。正說着，就聽見一個小鳥兒在樹上吱吱的叫喚的聲音。衆人請問這老道說：你聽這個小鳥兒他說甚麼？老道說：這個鳥兒說的是初六養、初六養、十四十六傷，想是某家兒裏產了一對雙生兒。今天不是初十嗎？過不了五六天，倆都得死。你們若是不信，何妨去打聽打聽。他們真打聽去了，果然有一家兒生了一對兒小子，活了沒有五六天的工夫都死了。這產的死的，日子跟老道說的一點兒也不差。這麼一傳說，可就傳說

鳥語

中州地方有一個老道在一個鄉村兒裏化緣，大家夥兒有給錢的、有給贖飯吃的。這老道心裏很過意不去，可就跟他們說：你們可都要小心點兒火災啊。大家夥兒問是怎麼回事。這老道說：剛纔在樹上喇着毛兒的一個黃鸝說：小心着大火，難救，可怕。大家夥兒聽見這老道說這半瘋兒的話，就都大笑說：你這老道真瘋了，剛吃了這麼一頓飽飯，就饒的你胡說八道的。那兒好好兒的就着火呢。請列位想，誰肯憑着這樣兒的瘋話，像這些癡言獸語，誰還防備火災呢。到了第二天果然那村莊兒裏有不小心蠟燈的，真着起來了，接連燒了足有十幾家子人家兒。這大家夥

的。一聲、先一聲是王七的腦門子碰的牆響、遂後這一聲是牆跟腦袋對碰、回擊的力量那麼大、把王七摔了個大仰八脚子。這一回、王七可讓老道胡弄了、真是連撞帶摔、弄了個半死兒。他媳婦兒瞧他男人遇神仙、敢情就是這個樣子、樂的都直不起腰兒來咯、那還顧得扶起他來呢。待了半天、王七自己還醒過來、起來一摩、腦門子上撞了一個大包、足有鵝蛋那麼大個兒。王七又羞又恨、只能罵這混賬老道、並沒有良心而已。

七又退了十幾步，低着頭使勁兒往牆上一撞，果然這牆一點兒擋幙也沒有。回頭一看，他身子已經穿到牆外頭來了。王七會了這個法子，十分歡喜，又回來謝了帥父，隨就拾掇行李要回家。臨下山的時候，老道囑咐他說：「總得過正經日子，若不然，那個神術可就不靈咯。」老道就給了點盤纏，打發他回家去了。這王七到家的時候，就跟他媳婦兒說：「我這一邊出去，沒白去了，遇見了一個真正神仙，他教給我一樣兒巧本事，不拘多厚的牆，擋不住我走過去。」他媳婦不信有這樣兒異怪的事情。王七說：「你不信我學一個你瞧。」遂離牆有十幾步遠，照老道教的那樣兒，嘴裏念着咒語，低下腦袋，往牆上使勁兒楞撞，只聽得邦噹的一聲，緊跟着又咕咚

求道的心。如今弟子入廟有三四個月，不過就是成天家打柴並沒受甚麼可用的功課。弟子在家真沒受過這樣兒苦累。老道笑着說：「我早就說過，施主不能受這樣兒辛苦。如今果然是受不了咯。不是不要緊，明天必送你起身。」王七說：「弟子在這兒受了這些日子的累，求師父稍微的傳授點兒巧法兒，我也不枉走這一邊遠路。」老道問：「你瞧甚麼神術好？」王七說：「我常瞧見師父走道兒，牆壁全擋不住，這個法子好極咯。」弟子若得這個能耐法子，就心滿意足。老道看着王七笑了一笑兒說：「可以的，我先教你念咒。」王七把咒學了幾遍，念了不錯。老道說：「你低着腦袋快往牆裏跑。」王七跑到牆根兒，猶豫不敢往牆裏就鑽。老道說：「不怕的，你鑽着試一試。」王

兒坐着呢、二位客已經從那紙月光兒裏走了、桌子上的臘菜臘菓子還在那兒堆着呢、牆上貼的那月光兒仍舊是個紙圓片兒。老道問你們酒喝的穀咯嗎。衆徒弟說穀了。老道說既是酒也喝穀了、飯也吃飽了、沒有事你們可以早早兒睡覺去、別耽誤了明天打柴的事清。衆徒弟答應着就都睡覺去了。王七心裏甚愛老道這個法術、把回家的念頭就歇了、又過了一個多月、辛苦的實在難受了、這老道並沒給他傳授一點兒能耐、不過就是早起出去打柴、晚上回來睡覺、心裏實在忍不下去咯、所以他進了客堂、見了老道、告辭說、弟子打幾百里地來到這兒受業仙師、原打算雖然不能得長生不老的福氣、至少也可學點小術、不枉費來到仙山、

他身子長的不滿一尺，剛到地下，可就和真人一般兒，高了細腰兒，瘦脖子，一邊兒唱着一邊耍舞，往前來，聲音清真，彷彿簫管似的。這美人兒唱完了，就跳在棹子上，叫大家都詫異，再一瞧，敢情是一根筷子。原來這美人兒是老道往月光兒裏扔的那根筷子。三人拍手大笑，又有一客說，今天晚上這宴會真有個趣兒，我們的酒可是喝穀了，給我們倆在這月亮裏頭送一送行，怎麼樣。老道說，那是一定要送送二位的，這麼着就叫徒弟們把那一棹酒菜搬到月光兒裏頭，主客三個人，就在那月光兒裏頭坐下，如同人影兒在鏡子裏照的似的。待了一會兒，看那紙月光兒慢慢的就昏暗咯。那徒弟們趕緊點過燈來，一瞧，就是那老道一個人兒在那

亮比白天瞧甚麼還覺着清楚。衆徒弟都在旁邊伺候着。座上有一個客說：「今天晚上這個樂兒不可不大家同享。」可就打棹子上拿了一壺酒，叫衆徒弟們喝。並且還告訴叫盡着量兒喝。王七自想：「這裏有八九個人，這一小壺酒還叫他們盡着量兒喝，這不是打哈哈嗎？」這些徒弟聽了，讓他們喝酒。沒等說完，你使茶碗喝，我就拿飯碗往裏倒，都搶着往嘴裏灌。恐怕那酒沒了。這酒壺可也真奇怪，八九個人來回的斟着喝，壺裏那酒並沒少一點兒。王七正是心裏納罕，又聽見那一個客跟老道說：「既有這好月光兒照着我們喝酒，何不叫嫦娥來陪一陪。」老道說：「可以。」隨手兒拿起一根兒筷子，向月光兒裏一扔，就見一個美人兒由月光兒裏出來了。

必疑惑我不能受苦。老道說：既然有這麼至誠的心，那是真好，可就把王七留在廟裏住下了。這老道的徒弟很多，到了晚上，全在客堂裏聚齊兒，彼此行了個問訊禮，各自散去。到了第二天早起，老道把王七叫過去，給他一把斧子、一條扁擔、兩根繩子，讓他跟着衆師兄弟兒們打柴去。王七遵師父的命，天天兒去打柴，吃的就是兩頓苦飯，也沒給他甚麼功課學。累的兩手皸裂了，這王七就有點兒受不來的辛苦了。自己想：神仙我既學不成，不如回家納福去罷。這一天晚上來了兩位客，同老道喝酒，太陽已經落了，還沒點上燈，就瞧這老道拿剪子鉸了一個紙圓月，貼在牆上，待了一會兒的工夫，這個紙月光兒先紅，後白，轉眼照的滿屋子裏大

勞山道士

臨淄縣有個姓王的、行七、不知道他名字叫甚麼、他是個世家子弟、由小兒就愛這些個修煉的事情。他聽見人家說、勞山上頭有些個得了道的神仙、他一心總想着也上勞山那兒修煉。這一天王七拿上行李、往勞山上那兒找神仙去。走到山頂兒上、就看見一座廟、雖不很大、也倒很齊整。王七走進廟裏頭、就看見了一個道士在蒲團上打坐、臉上也清爽、瞧着就不像凡人。王七就跟他講起道來了、實在有意思。王七可就要認老道爲師父。老道說、施主、您納在家嬌生慣養的、受不了這辛苦的日子、不如在我這小廟兒裏歇一歇兒就回去罷。王七說、我實是誠心修道、師父不

編這故事的人也不敢擔保

種
梨

十

一個一個的摘下來、送給圍著的人吃、分完了就拿身上帶的斧子把樹砍斷了、連枝帶葉的扛了走了。起先那道士種梨核兒的時候、賣梨的也跟著衆人湊在一塊兒看熱鬧、直瞪著兩眼瞧道士、可忘了他自己是做甚麼的了。等道士走了、他纔去照管他的車子。哈哈、太晚了、這一車子的梨連影兒也沒有了、他纔明白剛纔道士送人的梨、就是他的。再細看、車子短了一個把、也是叫人新砍斷的。他氣極了、急忙的去追那道士、剛轉過牆角兒、就看見一個折了的把在地下扔着、道士可早走遠了、也追不上。看熱鬧的也有笑的、也有抱怨他爲甚麼不給道士梨吃。這鄉下老兒是有羞有氣、垂頭喪氣的回家去了。看官若問以上的事是真是假、連

快餓死了，旁邊舖子裏的一個夥計見賣梨的不給就買了一個送給那道士。那道士手裏拿著梨，就對他們大家夥兒說：「我有好梨，請你們諸位嘗一嘗。」旁邊有一個人說：「你自己既是有梨，爲甚麼和賣梨的要？」道士說：「我是要用一個梨核兒，我的梨得現種，沒有梨核兒我怎麼種呢？」說着就拿指頭挖了腳底下一點兒土，在那裏站著吃那梨，吃完了梨就把一個梨核兒攔在他挖的那小坑兒裏頭，把土掩上了，後來把兩隻眼睛釘在土坑兒上。一會兒就圍了一大圈子人，也瞧那土坑兒。不大的工夫有芽兒出來了，漸漸的就大起來了，隨後就成了一顆大樹，跟着開花，隨着結果子了。這菓子眼看着就熟了，香味兒送到人的鼻子裏，都想吃。道士就

種梨

有一個鄉下老兒，推著一車子梨，上鎮市上去賣。梨是色、香、味、三樣兒都全，可是價錢貴一點。一個道士穿著很破的衣裳，湊在車子跟前，央告賣梨的，打算白吃一個。這鄉下老兒不願意給，他就鬧他。那道士還是磨煩不走。賣梨的急了，就罵他。道士說：你別這麼着，我是一個沒落兒的人，買不起這麼貴的梨吃。你那一車子有好幾百個，給我一個算不了甚麼，你不給就得了，何必生氣罵人。旁邊站着的一個人說：賣梨的，你把那壞的挑一個給他罷，看他饞的怪可憐的。這鄉下老兒說：諸位別怪，我是做小買賣的。今年我園子裏出產的梨少，我若是一個一個的白送了人，我就

小窟窿兒、出一點黑眼珠兒來了。像花椒籽兒似的。一夜那白皮全消了、細瞧他、人左眼睛裏、就有兩個小瞳人兒、但右邊的眼睛扣的那個螺螄壳兒、是照樣兒那麼扣着呢。這纔知道兩個瞳人兒搬在一個眼眶兒裏住。方棟雖瞎了一隻眼睛、瞢這一隻左眼睛、瞧甚麼東西也還清楚。以後一隻好眼睛、除了看他本媳婦兒、再也不敢釘在別的娘們身上去咯。

工夫他就看見影影綽綽的兩個小人兒打方棟的鼻子眼兒裏出來，比個豆兒還小，出門去了。又待了一會兒，他們倆手拉着手兒回來咯，飛在方棟的臉上，如同蜜蜂兒、螞蟻鑽窩似一個樣兒。這麼兩三天的工夫，方棟又聽見左眼睛裏說：「走這鼻子眼兒的道路不方便，不如偕們各人開個門兒。您想這法子好不好？」右眼睛的回說：「我這垛牆太厚，實不容易開個門。」左眼睛裏說：「我這邊好開，請您過這邊來幫個忙兒。」方棟遂覺着左眼眶兒裏有甚麼東西抓撓似的，又待了一會兒，睜開眼睛一看，能瞧見棹子上的擺設兒。方棟心裏喜歡極咯，趕緊告訴他媳婦兒咯。他媳婦兒把方棟的眼睛瞧了一瞧，可不是麼，那左眼珠兒上的白皮已經破了一個

道兒鑽到眼眶兒裡去了一會兒又聽見他們一個說好些日子沒到花園子裏頭瞧瞧，俗們那珍珠蘭都旱死了。方棟沒病的時候最喜歡香蘭，所以花園子裏種的珍珠蘭很多，天天兒自己去澆水、拾掇、打方棟的眼睛看不見的時候，他也就顧不了這些事情了，忽然聽見眼眶裏有人說珍珠蘭旱死的話，可就問他媳婦兒說，爲甚麼把我那珍珠蘭給旱死呀。他媳婦兒回問，你怎麼知道呢。方棟就把方纔有個東西打他鼻子裏出去，走了半天又回來了，在他眼睛眶兒裏說話的事，告訴他媳婦兒了。他媳婦兒不信，忙到花園子裡去看，果然是珍珠蘭多日沒澆，都旱死咯，心裏很詫異。第二天午飯後，靜靜的藏在屋裏要看是怎麼回事情。不大的

也沒有甚麼也看不見，就成了瞎子咯。方棟自然是煩悶的很，在炕上悶坐無事，思想起前頭所做的事情，實實在在的後悔咯。他聽見人家說光明經能解災難，他就買了一本來找人教給他念。起初念着還嫌煩燥，日子常了心裡可就安逸了。早晚沒有事的時候，盤着腿兒靜坐，手裡拿着一串捻珠，就念起光明經來咯。如此有一年多的工夫，心裡就覺清靜多咯。有一天，他忽然聽見右眼睛裡頭小聲兒說話，彷彿螳螂嗡嗡的聲兒，說這裡黑漆漆的，實在悶死人。左眼睛裡接聲兒說，可不是嗎？俗們何不出去逛逛，消一消這一個悶氣罷。就覺兩個鼻子眼兒裡頭癢癢，彷彿有個東西爬出來了。待了半天的工夫，那個東西回來了，又由鼻子眼兒這個

今天回娘家去，你以爲是你們這村裡的娘兒們，任憑你們耍戲着玩兒嗎。說着就彎下腰兒，抓了車轍裡一把泥土，照着方棟的臉上就打。這個時候方棟正在猷猷兒的瞧那姑娘，冷不防的一把子土打在臉上，眯的兩眼睜不開，趕緊擦揉完了，再瞧那輛小車兒連人帶車都不見了。方棟心裏十分詫異，趕緊往家裏來，走着就覺着兩隻眼睛裏磨的難受。到了家裡就叫人給翻過上眼皮來瞧裡頭有甚麼東西，細看眼珠兒上有一小白點兒，過了一夜更覺大了，簌簌的眼淚直流了，又過了十幾天，這個白點兒漸漸的往大裡長，足有一個小銅錢兒那麼大了，右眼珠上更利害咯，如同扣着一個螺螄壳兒似的，甚麼藥方兒都治過了，一點兒效驗

雪白的騾子、後邊跟着十幾個底下人。車旁邊有一個使喚丫頭騎着一匹小紅棗騮馬、慢慢的前來。這個使喚丫頭長的很好看、趕走到那車子跟前、方棟就往小車兒裏瞧了一瞧、唉、車裏頭坐着十五六歲的一個大姑娘、十分的美貌、實在平生沒看見過這樣兒長的好看的人。這個時候方棟的心早丟了、竟跟着小車兒、或前或後、足走了有十幾里地、忽然聽見車裏的姑娘叫那使喚丫頭說、你快把這車簾子放下來罷、這是那兒來的野小子、直瞧我。這使喚丫頭趕緊下馬、把簾子放下來了、回頭指着方棟說、你是那塊兒來的混賬小子、這麼賊頭賊腦的看、你也不打聽打聽車裏坐着這位姑娘是誰、他是芙蓉城裏頭

芙蓉城是仙人住的地方

少爺的新媳婦兒、

瞳人語

長安地方有個念書的人姓方名棟，我可忘了他是那一縣那一村裏住。這個人學問很好，可是品行有一點兒毛病，最愛瞧好看的婦女，街上若是碰見一個好看的娘兒們，他必在後頭跟着瞧。長安舊日有個風俗，每年到了清明節這一天，家家的姑娘小媳婦兒，都要打扮的齊整，出城到鄉下去遛打遛打，他們那邊的人就叫踏青。有一天方棟在書房裏用功，忽然想起今天是清明節了，逛去的娘兒們必多，我何妨也去逛逛。他隨就出城，跟着娘兒們的人羣兒裏慢慢的遛打着走，忽然看見那邊有一輛小車兒，大紅的車圍子，繡花的過涼帳兒，青亮紗的簾子，套着一頭

攢下點兒錢，後來這老婆子病死了，拿出攢的這錢發送這老婆子，足夠這老虎還在門外直叫，等送到墳地埋的時候，老虎也跟着，就對着這老婆子的墳頭兒叫喚半天纔走，以後就看不見咯。看官，別拿這個故事當真事兒看，您可也別當個笑話兒。爲甚麼這麼說呢？這老虎他雖是個畜牲，還有人心，一時饞了，把個打柴火的誤心中給吃了，老虎也不知道打柴的還有七十多歲的老嫗，仗着他養活呢，既至知縣審斷了，老虎願意當老婆子的兒子，彷彿是自己做錯了事情，願意改過來似的，不像如今土匪專能欺負人家，孤兒寡婦，這樣兒，他們雖是人，簡直的也不如畜牲咯。

老婆子的兒子、養活着這老婆子、我就開恩把你放了、老虎、你想可以不
可以。老虎又點了一點頭兒、知縣就叫把老虎脖子上的鎖鍊子給摘下
來、叫老虎、你去罷。這老婆子很抱怨知縣不殺這老虎、給他兒子抵償、這
也沒有法兒了、老婆子就回家去了。第二天早起、老婆子起來開屋門的
時候、就瞧見有一隻死鹿在那兒擱着。老婆子檢到屋裏來、把皮剝了去、
連皮帶肉都賣了錢、用這個錢過日子咯、很覺敷餘。又過兩天兒、老虎又
給叨來的銀子跟布、扔在屋門兒外頭。由此老婆子不但想兒子了、到
很感激這老虎。這老虎有時來了、臥在窗戶外頭、一天一天的不走。日子
常了、他也不怕人、就這樣兒過了十幾年、這老婆子這十幾年的光景、到

打呢李能說完了這話您看也真怪這老虎彷彿像懂話似的李能拿出鎖鍊子慢慢的往老虎脖子上套這老虎真老老實實的叫他套拉他走這老虎也跟着李能走就拉到縣衙門來了這時候滿城裏的人誰不想瞧縣太爺審老虎呀這瞧熱鬧的人就多了李能報到老虎已經拿來交差知縣聽說老虎拿到心裡也覺詫異立刻坐堂傳原告上堂聽審把老虎拉到堂上這老虎也不怕人蹲在案前像一個大貓這知縣坐堂把驚堂木一拍叫聲老虎那打柴的人是你吃了嗎那老虎點一點頭兒知縣又說皇上家的王法殺人償命你不知道嗎并且這老婆子就有這麼一個兒子你給吃了他那麼大歲數怎麼活着呀這麼着罷你若是能當這

樣打着一個老虎可以鎖差。誰知一個多月連一個老虎的影兒也沒遇見。這麼一來可不要緊，可就苦了李能了。五天知縣一傳李能當堂回話。知縣問老虎拿住了沒有，李能說沒有，仍是磕頭討限。知縣就說：你既沒把老虎給我拿來，就給我打他二十板子。一連一個多月李能足挨了幾百板子，真是有冤沒處訴去。這一天他跪在東嶽山神廟裏，一邊兒禱告一邊兒哭。忽然抬頭看見廟門外蹲着一個大老虎。您猜李能怎麼着？這時候也顧不得哭咯，站起來就對老虎說：好呀！你又來要打算吃我來了嗎？上月吃那個打柴的不是你嗎？可是這麼着，那個打柴的他媽是把你告下來了，若是你吃的，你可以跟我到衙門投案，爲甚麼你吃人叫我挨

朋友喝酒喝醉了，也沒聽明白是怎麼回事，他就上堂回縣太爺，我李能可以去辦。知縣聽他能去辦，即就把拿老虎的票交他辦理去了。這老婆子瞧見拿老虎的票真出來，這纔放心回家聽傳去了。第二天李能醒了酒兒，一瞧這票是叫拿老虎，他也後悔起來了。後來又一想，這必是知縣搪塞這老婆子的法子，也沒在意。李能拿着票上堂回繳說，沒有地方拿老虎去。知縣聽李能這話，大惱說：你既說能拿老虎，今兒怎麼就後悔了？那可不行。李能心裏着慌，跪下磕頭說：我能拿人，我實不能拿老虎。我找幾個打獵的，幫着我拿罷。知縣聽李能這話，那到可以的。這麼着，李能請了好些個打獵的，晝夜的在山窟窿兒裏藏着，等老虎，想着無論怎麼

個兒子打柴度命，我也沒有一家兒的人，也沒有親戚，無倚無靠，今天早起我兒子進山打柴，遇見老虎給吃了，簡直的要叫我活活的餓死，就求縣太爺的恩典，給我公斷。這知縣聽見他告老虎，也樂咯，可就問這老婆子說：你這個人可是真老糊塗了，這個老虎也可以拿王法制他嗎？這老婆子簡直的不聽知縣說的那些個話，一個勁兒哭嚎，知縣喊嚇他，他也不怕。知縣也瞧他怪可憐的，可就跟這老婆子說：你回去聽傳罷，我趕緊派人給你拿老虎就是了。誰知這老婆子更死心眼兒，非瞧着知縣出了拿老虎的票他不走。知縣沒法子，可就問兩邊站的衙役：誰能拿這老虎去？就有一個皂隸上堂打着千兒聽派差使。這皂隸名字叫李能，他是同

子的兒子天天兒愛走的路兒，慢慢的找去。走了不遠，就碰見一堆破爛衣裳，扁擔繩子在一邊，斧子在一邊，滿地是血。人明明的是叫老虎給叨到窩裏給吃了。找他兒子的這個人趕緊的回來告訴老婆子。這老婆子聽見他兒子叫老虎給吃了，哭了個死去活來的。自己一想，我這麼大的歲數兒，就仗着這一個兒子養活我，我這一個兒子現在叫老虎給吃了，我還仗着甚麼活着呀。越想越急，越哭如同瘋了似的，就拿着拐棍子進城找知縣。在縣衙門門口跪着哭喊冤枉。知縣坐堂，兩邊衙役站立，說一聲把那老婆子給我帶上堂來。知縣問這老婆子說：你這麼大歲數兒的人，有甚麼冤枉。快說。這老婆子哭着說：我一個窮家破業的，就仗着我一

趙城虎

趙城縣城外有一家子兩口人，一個七十多歲的老婆子，跟他的兒子，他們家裏是狠窮，租了看場院的一間草房子住。那老婆子天天就仗着他兒子上山打一點柴火，帶到城裏去賣了錢，買一點兒米肉兒的拿回來過日子。列位請想，這樣兒人苦的可憐，不可憐？這老婆子的兒子有一天進山裏打柴火去，一清早去的。這老婆子還照樣兒等着兒子賣了柴火，買米回來好做早飯。這麼一等，等了個太陽大平西，也不見他兒子回來。這老婆子可就着急，沒有法子了，拄上拐棍去央告街坊給進山裏去找。一找他的兒子，這街坊也到狠好，趕緊的就進山裏去給找，順着這老婆

